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Holy Trinity Parish

Boston, Massachusetts

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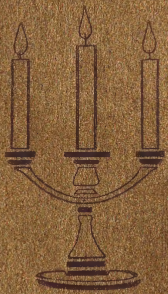

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A HISTORICAL REVIEW

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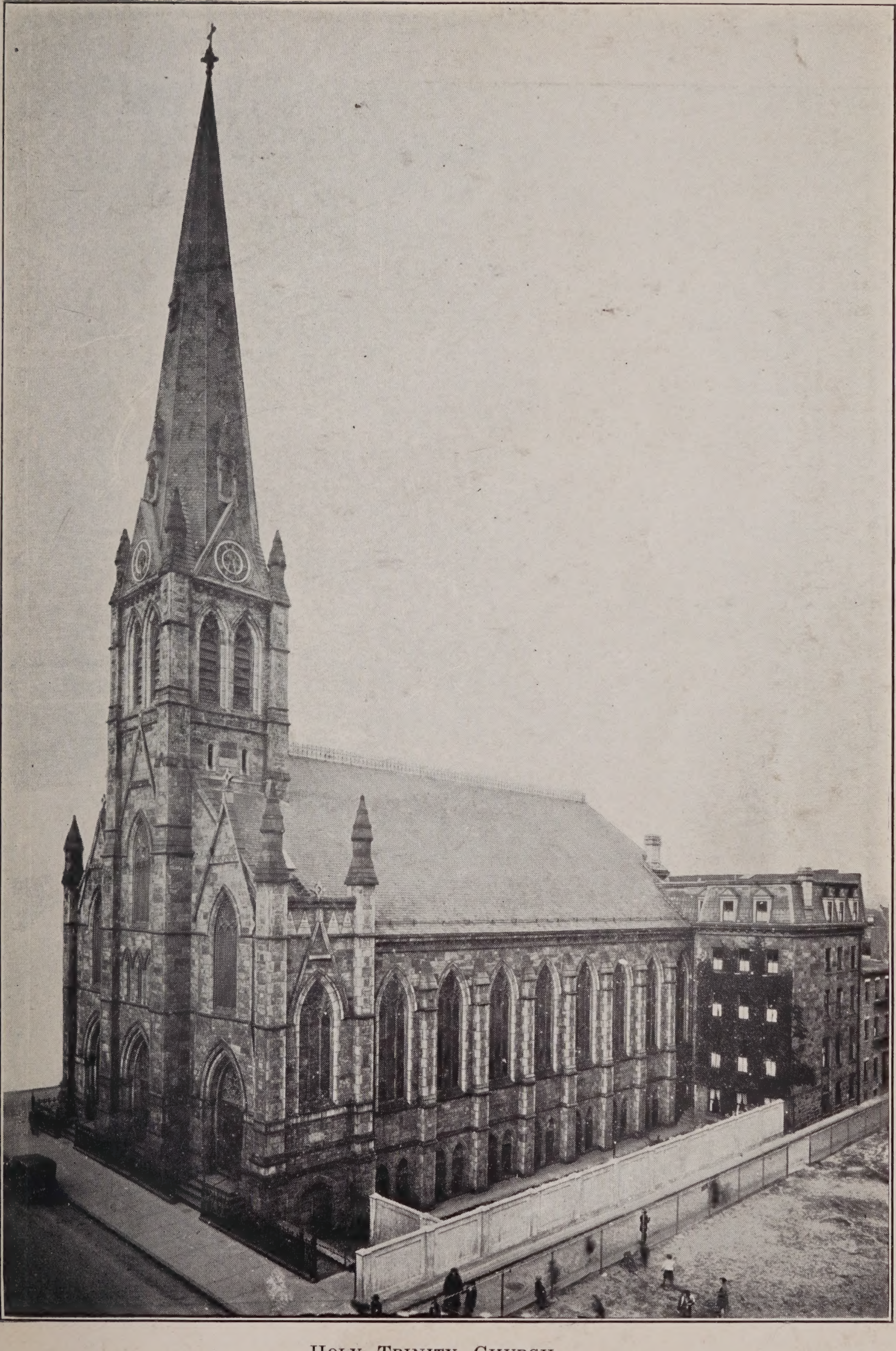

Holy Trinity Church
Shawmut Avenue

His Eminence William Cardinal O'Connell

HOLY TRINITY PARISH

BOSTON, MASS.

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A Historical Review

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Sept. 14, 1927
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Rev. Charles Gisler, S.J.

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Foreword

HOLY TRINITY CHURCH, on Shawmut Avenue, is the only German Catholic Church in Boston; hence its popular name is simply, "The German Church." With the exception of a small church in Lawrence, Mass., there is no other German Catholic Church in all New England outside of Connecticut. This is due to the fact that there never was any considerable immigration of Germans into New England. The greater part of the German immigration settled in the Middle Atlantic States and in the Middle West, where there are numerous German parishes.

As it is the only German parish in the vast metropolitan district, attendance at church services presents special difficulties for the many parishioners who live in Roxbury, Dorchester, West Roxbury, and other outlying sections. It speaks well for the religious fervor of the German Catholics, and is a proof of their loyalty to their Church, that in spite of these difficulties so many faithfully attend services at Holy Trinity, particularly the meetings of sodalities and other religious societies.

The history of the Holy Trinity Parish is a very interesting one; it contains features which may engage the attention not only of its parishioners, but of all Catholics.

Among the special points of interest we mention the following:

> Holy Trinity has the first, *i.e.,* the oldest permanent parochial school in Boston, probably in all New England (see chapter IV), hence, although the German Catholics are not the pioneers of Catholicism in New England, they are the pioneers of parochial school education in this part of the country.
>
> Secondly, it would seem that Holy Trinity was the first parish in New England to establish the Sodality of the Blessed Virgin Mary (see chapter VI).
>
> Lastly, Holy Trinity possesses an exceptional number and variety of societies—one for every practical and important purpose,—an arrangement such as is found in few parishes (see chapter VI).

The occasion of the publication of this historical sketch is the Golden Jubilee of the Dedication of the present Church (1877). It is an interesting coincidence that this year, 1927, marks also the Centenary of the settlement of the first German Catholics in Boston.

The sources of information have been the following:

(1) *The History of the Holy Trinity Parish* (in German: *Geschichte der deutschen katholischen Hl. Dreifaltigkeits-Kirche*), published in 1894 on the occasion of the Golden Jubilee of the first Mass celebrated in the old church.

(2) An article by Paul H. Linehan: *Holy Trinity Parish,* in *The Historical Records and Studies of the United States Catholic Historical Society,* vol. VII.

(3) *The Monthly Messenger* (*Monatsbote*), published by the clergy of Holy Trinity since September 1900.

(4) Information furnished by several members of the parish, especially, valuable reminiscences written by one of the oldest parishioners, Mr. Louis P. Pfau.

HOLY TRINITY RECTORY,
14 Cobb Street, Boston, Mass.
May, 1927.

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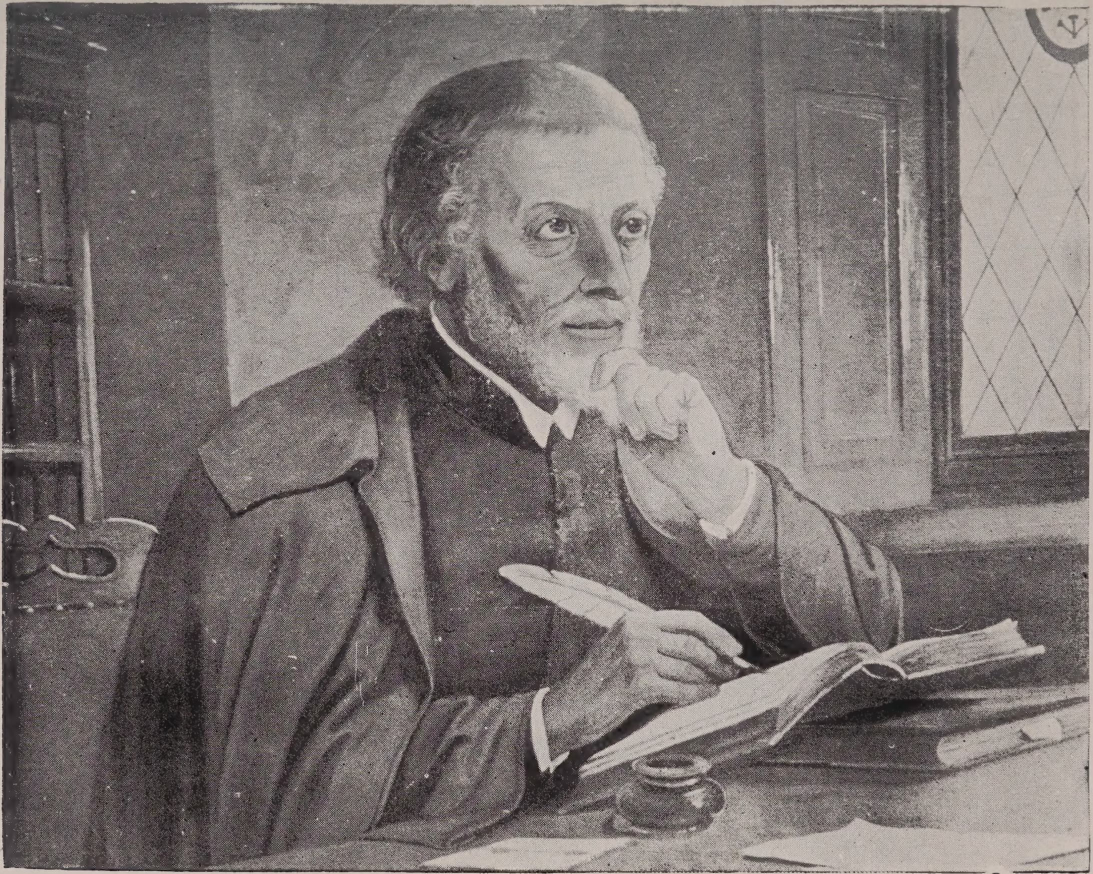
I.

The Beginnings of the German Catholic Congregation in Boston

IT is not possible to say with certainty who were the first German Catholics in Boston. Three brothers: Melchior, Sebastian and Mathias Kraemer are commonly considered the pioneer German Catholics of Boston. They were clockmakers from Baden, had lived in Philadelphia a few years and in 1827—just a hundred years ago—settled in Boston. They were successful in business and gradually became wholesale dealers in "Nuremberg Wares" (dolls, and other toys) for all New England. They were soon joined by other arrivals from the Fatherland; among the earlier names are these: Kohler, Laform, Lahr, Piper, Arnold, Straeter, Soll, Ferner, and Funke. Descendants of some of these families are still among the parishioners of Holy Trinity.

The Catholic faith had been established in Boston by French and Irish Catholics. A former Huguenot chapel on School Street had served since 1788 as Catholic Church. When this proved too small, the Church of the Holy Cross was erected on Franklin Street, near Devonshire. This was the work of the saintly Fr. Cheverus, who became the first Bishop of Boston, and later Archbishop of Bordeaux, France. In 1825 a priest of the Society of Jesus, Benedict Joseph Fenwick, was consecrated second Bishop of Boston. When a few years later the small colony of German Catholics settled in Boston, Bishop Fenwick welcomed them to his church on Franklin Street. To the end of his life he remained a kind father to this little flock; he called the first German priests to Boston; assigned special hours for services for the Germans at the Cathedral, frequently said Mass for them, and as he knew a little German, occasionally gave them short instructions in their native language.

As the newcomers were only imperfectly acquainted with the English language, it was natural that they should wish to have a priest who could preach and hear confessions in their mother tongue. In 1836 Fr. Francis de Sales Hoffmann arrived from Germany and labored among them a few months. He may be looked upon as the founder of the German Catholic Congregation. He was succeeded by Fr. Edward Freygang, who remained about a year, from December, 1836, until November, 1837. This priest, like his predecessor, went west, where they found a wider field for their activity among the more numerous German immigrants in the western parts of the country. The little German Congregation

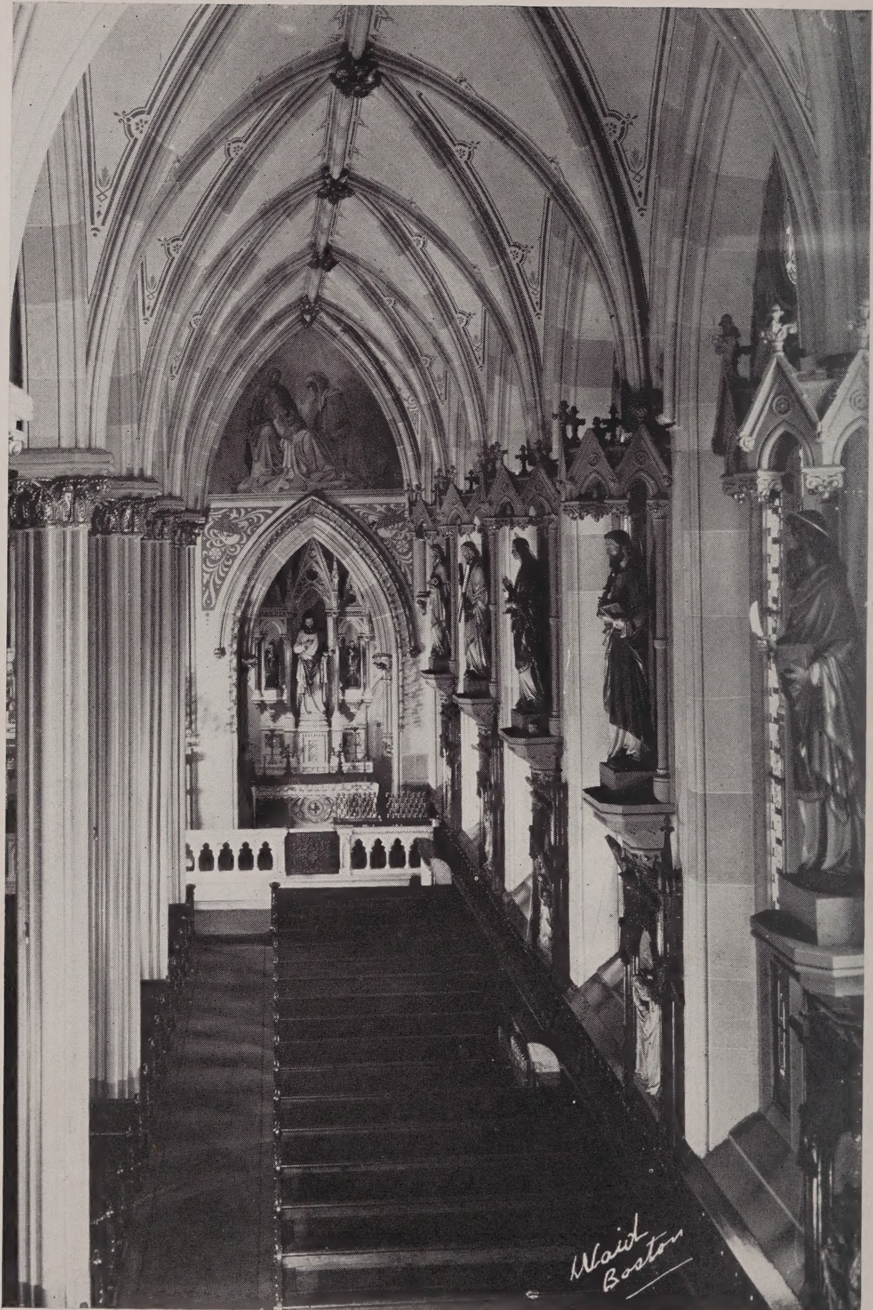


Saint Peter Cansius, Canonization, 1926

rejoiced when immediately another priest arrived, Fr. Bernard Smolnikar, a native of that part of the former Austrian Empire which now belongs to Jugo-Slavia. At first he seemed to be a zealous priest, but soon began to attack and revile the pope and the bishops. He claimed to have received from Christ in private revelations the commission to reform the whole Catholic Church. Later he published his history and private revelations in three bulky volumes. They contain so many vagaries and eccentricities that one is justified in believing that his mind was unbalanced. This was the opinion of the vast majority of the German Catholics at that time; only a few were carried away by his personal influence and his fantastic ideas and for a time remained loyal to the would-be reformer. Bishop Fenwick, after repeated remonstrances with the deluded priest, deposed him. For some time the unfortunate man continued to hold conventicles with his few adherents in a private house.

For over four years after this deplorable episode the German Catholics were without a priest of their own. But the good bishop did not want them to be entirely neglected; at his request Fr. John Raffeiner came twice a year from New York to hear confessions and preach in German. The other spiritual administrations during the year were performed by the priests of the Cathedral.

* * *


Waid Boston

St. Joseph's Altar, Side Aisle

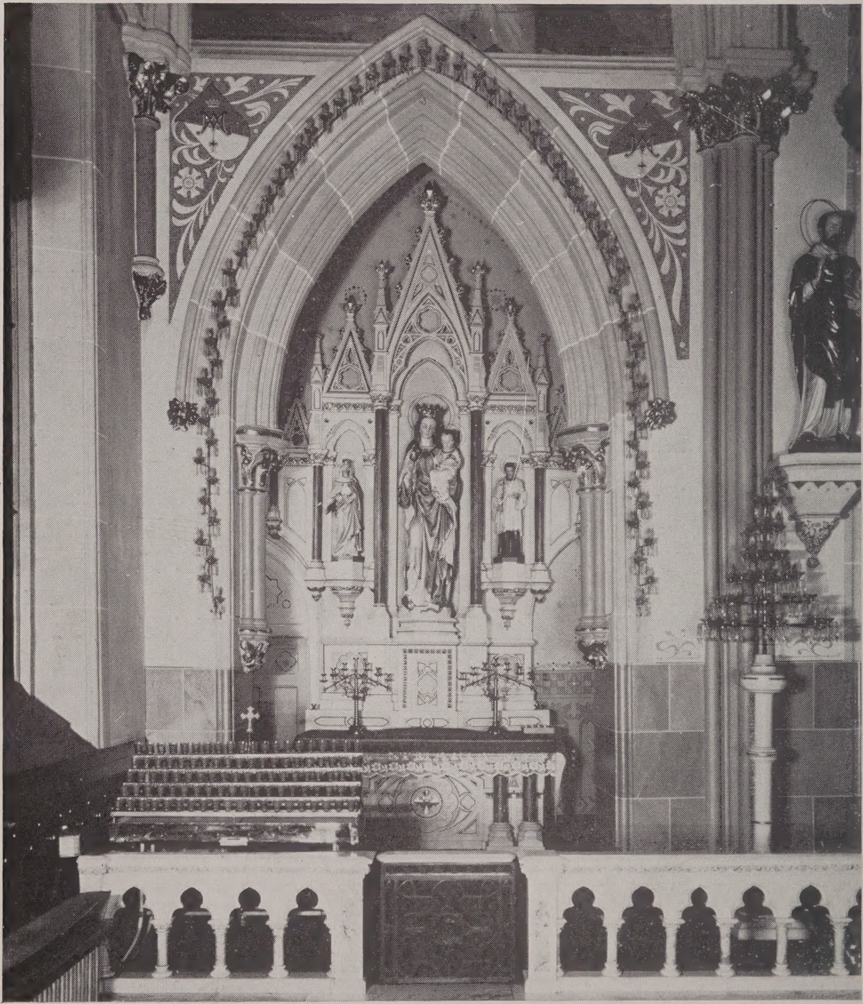
II.

The First German Catholic Church

FATHER RAFFEINER became convinced that it was advisable for the German Catholics to have a church of their own. At first there was little enthusiasm for this project in the small congregation. But finally Fr. Raffeiner's persistence was crowned with success. In 1840 a committee was appointed to take up monthly collections for a new church. Several thousands of dollars were sent from Germany and, in 1841, a plot of land was bought for $3,477, on Lucas and Suffolk Streets—the latter afterwards named Shawmut Avenue—the site of the present school building. The cornerstone of the old church was laid in 1842, in the presence of the fatherly friend of the Germans, Bishop Fenwick. The church was nearly finished when, on January 10, 1843, the north side of the tower collapsed. This caused consternation and discouragement among the people, and those who from the beginning had been opposed to the formation of a separate parish advised the abandonment of the whole undertaking. But the zeal and courage of the majority prevailed, and, with the generous assistance of Bishop Fenwick, the edifice was completed. In June, 1844, the first Mass was said by Fr. Rolof, an aged priest whom Bishop Fenwick had called in 1842 from his own native state, Maryland. On account of his advance in age, Fr. Rolof was replaced in 1884 by Fr. Gerard H. Plathe.

We find in the early history of the church in the United States that in many places there were dissensions. This was also the case among the German Catholics in Boston. They were natives of various parts of Germany and differed in dialects and customs. As was the case with other nationalities they had brought with them to this country some of their European animosities and local and provincial antipathies. Among the German Catholics in Boston there existed for years a rather senseless opposition between the South Germans and the North Germans which, thanks be to God, has long ago disappeared entirely. This animosity became especially apparent when Fr. Plathe began to collect money for the erection of a rectory. In 1845 Fr. Plathe left the parish, and for a few months the Germans were again without a pastor. During this time Mass was said for them by Fr. McNulty, later on a distinguished pastor in Milton and Dorchester.

In March, 1846, Fr. Alexander Martini, a former Franciscan, assumed the duties of pastor, but as internal strife continued, left in 1848. The new bishop, Rt. Rev. Bernard Fitzpatrick, was not willing to permit any further discord and threatened to close the church. Fortunately the arrival of a new priest from Germany put an end to the unpleasant



Blessed Virgin's Altar

situation. This was Fr. Gustavus Eck, S.J. Ever since that time, 1848, the Fathers of the Society of Jesus had charge of the Holy Trinity Parish. Some came directly from Europe, others from Conewago, Washington, or the Buffalo Mission. At present the Fathers belong to the recently formed New England Province of the Society.

Fr. Eck was a kind and amiable priest, and assisted by several Fathers from Europe, in a short time changed the conditions of the parish completely. He instituted the Rosary Society with regular public devotions, founded the St. Vincent de Paul Society for the sick and poor of the parish, and in 1851 established the two sodalities of the Blessed Virgin, one for the young men, the other for the young women. The same year the rectory on Middlesex Street was completed.

In the forties of the last century there was a great increase of German immigration to the United States. The German Congregation in Boston received a considerable increase, particularly from Baden, so that the need of a new and larger church was soon felt. A new church was begun on Tremont Street, between Canton and Dedham Streets—an excellent site—and was to be called the Church of the Immaculate Conception. According to the plans of the architect, Mr. Keeley of Brookline, it was to be a very large and magnificent structure in Gothic style. But Fr. Eck's religious enthusiasm was not matched by an equally great financial prudence and skill. The project was too ambitious and altogether beyond the resources of the small congregation. Money had to be borrowed right and left; all sorts of difficulties arose and finally Fr. Eck's health broke down completely; in 1854 he was called back to Europe.

After this well-meant but abortive attempt at building a new church, the succeeding pastors, who had to face a vast debt and all sorts of complications, remained only for a short time: Fr. Ernest Reiter, 1854-1856; Fr. Cattani, till 1858, who decided to discontinue work on the partly finished church. The architect received the plot of ground and the building material in payment of his claims. The congregation had lost $50,000, a very large sum in those days. Another pastor, Fr. Steinbach, remained only a few months; then Fr. Reiter returned, now to stay as pastor for 11 years, during which time he accomplished great things in the parish; at first under very trying circumstances. In a few years he paid off the large debt of the parish; one a fair, in Music Hall, 1864, yielded over $10,000. In 1870 he was recalled by superiors to help in the establishment of the new Buffalo Mission of the Society of Jesus. The parishioners deeply regretted his unavoidable departure. When he left, the spiritual and financial conditions of the parish were excellent; he had not only paid off a heavy debt, but added many things, *e.g.*, five new bells, and had bought a piece of property for a new church.

III.

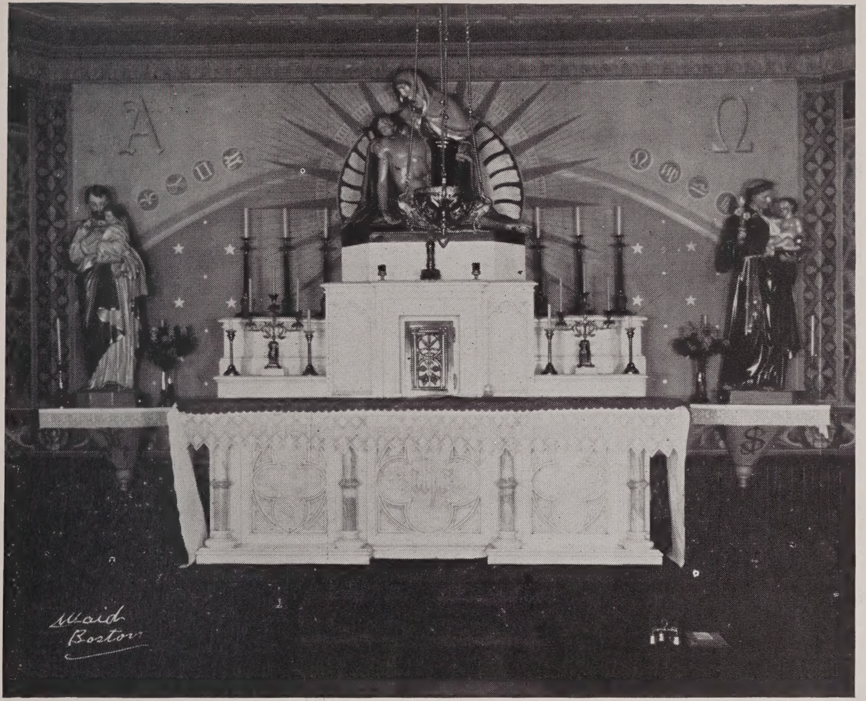
The New Holy Trinity Church and the Recent History of the Parish

FATHER REITER'S project of building a new church had to be postponed until the municipal work of raising the level of the "Suffolk Street District" was completed. Under the new pastor, Fr. James Simeon, S.J., work was begun on the present Holy Trinity Church, on the corner of Cobb Street and Shawmut Avenue, the new name for Suffolk Street. Mr. Keeley, who had made the plans for the ill-starred Tremont edifice, made the designs also for the new church. The cornerstone was laid by Bishop (later Archbishop) Williams, on November 10, 1872—a memorable day in the annals of Boston, as it was the day of the great Boston fire. Fr. Reiter had come to preach the sermon on the occasion. In 1877, May 27, the feast of the Holy Trinity, the church was dedicated by His Grace, Archbishop Williams. The sermon was preached by the famous Jesuit missionary, Fr. Weninger, who, at the close of the mission in 1868, had announced he would not come again to Boston until he could preach at the dedication of a new church.

The church is a Gothic structure, in plain but tasteful style, built of Roxbury pudding stone with trimmings of Maine granite. Its tall and graceful steeple is a landmark in this section of the city. A description of the building is not necessary here, as the photographic reproductions give a good idea of the exterior and interior of the church. Mention should be made of the excellent large organ with exceptionally sweet tones. Upper and lower church contain fine statues, the work of prominent European artists; the pulpit in the basement is the one which for years had served in the old church.

The cost of the building was $150,000—today it would cost several times that sum—and for years the paying of interest and reducing the debt was one of the burdens of the pastors. Fr. Simeon returned to Europe in 1877, and his place was taken by Fr. Francis X. Nopper, S.J. No other priest remained so long connected with Holy Trinity Church. Fr. Nopper had been assistant in 1867 and from 1870-1877; pastor, 1877-1892, and again assistant, 1892-1894, when he was transferred to Holy Cross College, where he died in April, 1895. He was the most popular of all the pastors of Holy Trinity and is still spoken of with deepest affection. The greatest work which he accomplished, and the enduring memorial of his pastorate, is the "Home" at Roxbury, of which more will be said in a special chapter (V).

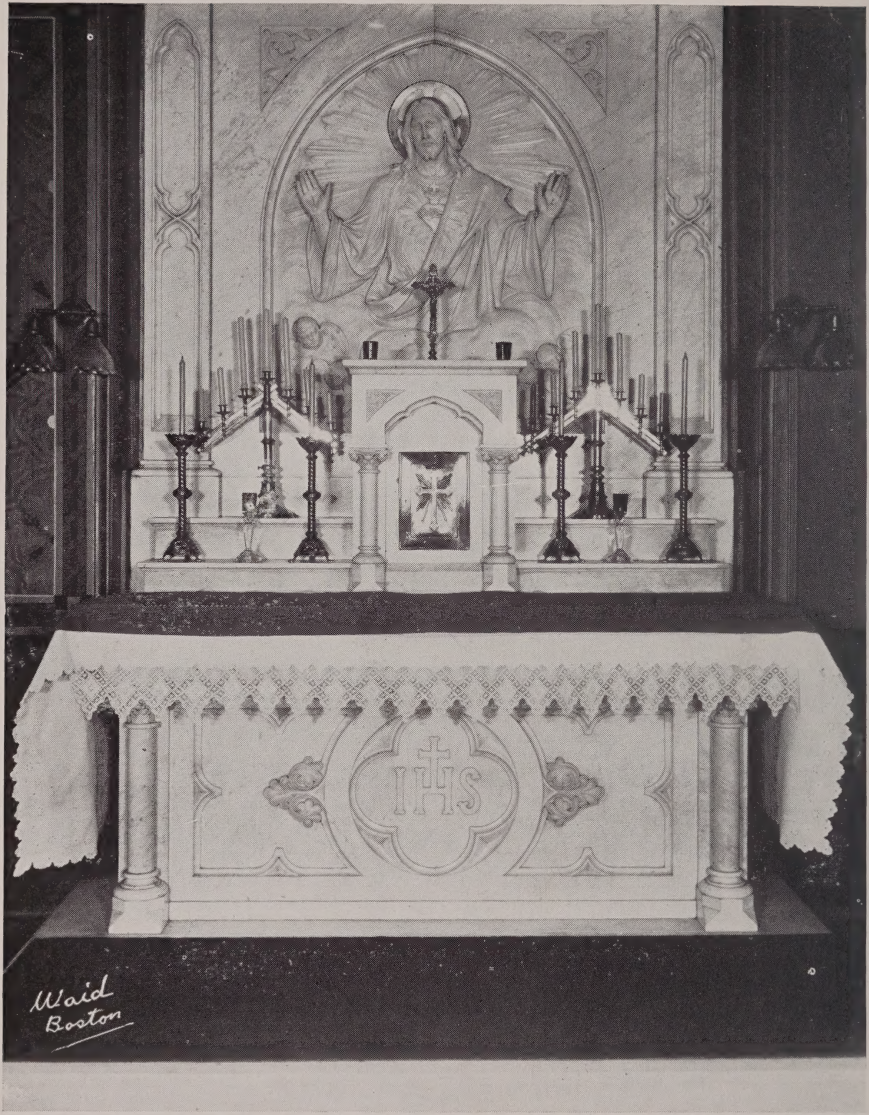
His two immediate successors did not remain very long: Fr. Nicholas



MAIN ALTAR, LOWER CHURCH

Greisch, S.J., 1892-1893; and Fr. Charles de Gudenus, S.J., 1893-1896. Then came Fr. John Jutz, S.J., 1896-1906. Previous to his coming to Boston he had been for 10 years a missionary among the Indians in South Dakota. Among the Holy Trinity parishioners he is to this day venerated as a pious, zealous and fatherly priest. It was during his pastorate that the "Monatsbote" (Monthly Messenger), a publication for the German Catholics for Boston and surroundings, began to appear. Printed in German and English it offers not only vital and religious statistics of the parish and news concerning the activities of the many societies, but also literary matter of a general religious interest. On the occasion of the Silver Jubilee of the priesthood of Fr. Jutz, 1903, the parishioners donated the solid marble altar in the sanctuary of the basement.

After the departure of Fr. Jutz, Fr. Edmund Sturm, S.J., was pastor from 1906 till his death in 1910. He erected the marble altar on the right side of the basement, with a large marble Sacred Heart in haut-relief. His successor, Fr. Joseph Faber, S.J., built a new school at the Home in Roxbury, put stained glass windows in the basement, and a marble communion railing and new stations in the upper church. In 1918 Fr. Faber was recalled to Buffalo; the pastorate of Fr. John B.



SACRED HEART ALTAR, LOWER CHURCH

Schmandt, S.J., was a very short one, as he died in October, 1918, a victim of the influenza, then raging in Boston.

An important task awaited the new pastor, Fr. Bernard Cohausz, S.J. Fr. Faber was a kind and genial priest, but aging and enfeebled by sickness, and the burdens of the office were rather heavy for him. A reorganization and, to some extent, a renovation of the life of the parish was imperative. This was accomplished by Fr. Cohausz. He succeeded

The Grotto, Lower Church

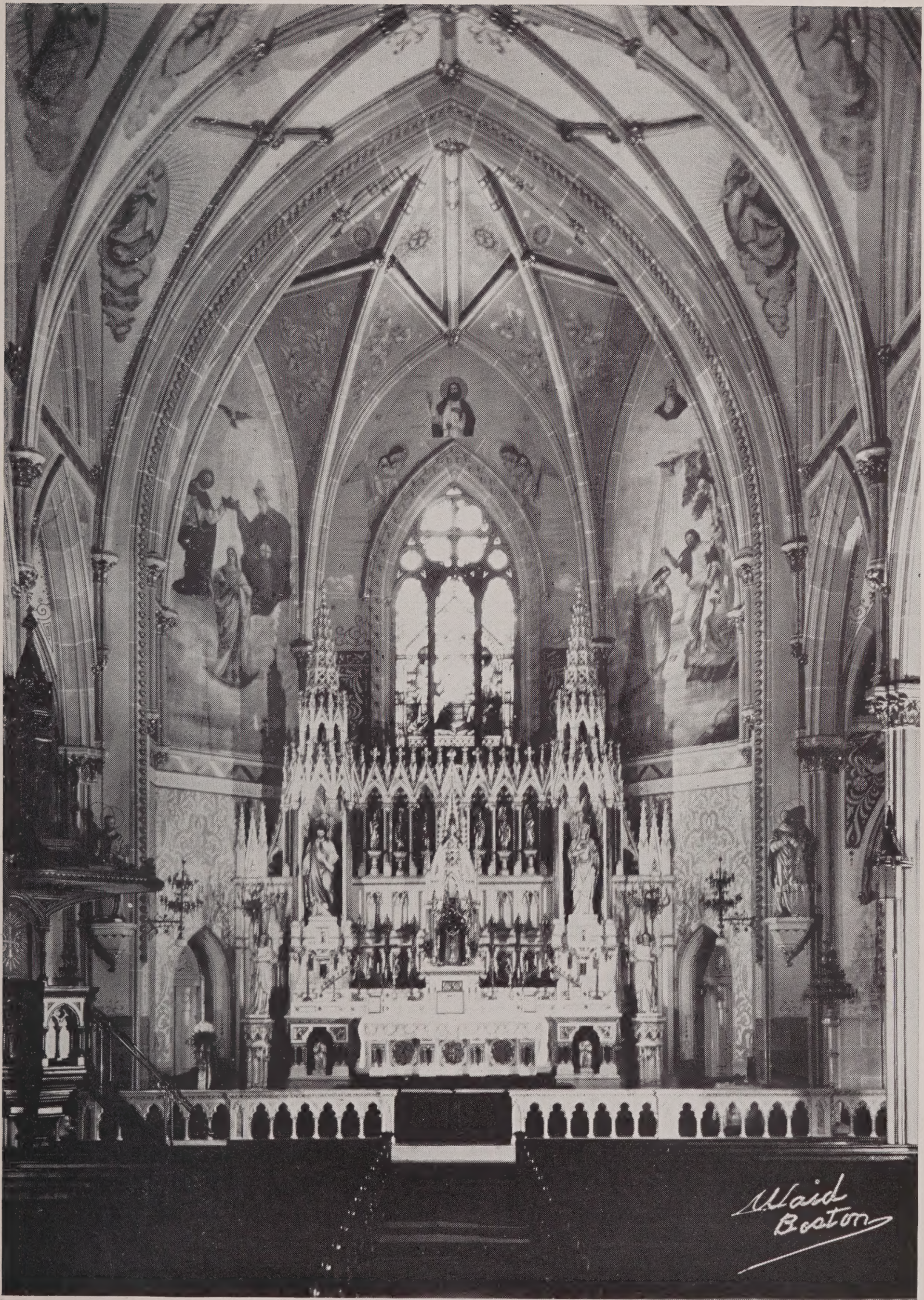
in bringing the parishioners together again; brought order into the financial situation, but above all effected a revival of the religious life of the parish. He introduced the Lenten devotions at noon and other religious exercises which were sources of great spiritual blessings.

When Fr. Cohausz was appointed rector of Canisius High School, Buffalo, N. Y., he was succeeded as pastor by Fr. Charles Gisler, S.J., who for many years had labored zealously and successfully as professor at Canisius College, Buffalo, and at Boston College. So far Fr. Gisler

Waid
Boston

ST. FRANCIS XAVIER'S SHRINE

has accomplished a great deal in Holy Trinity Parish. The existing novenas and other religious exercises hitherto held in the German language he changed into English devotions; he added all the other devotions customary in other Jesuit churches in Boston, doubled the number of services, thereby greatly enlarging their beneficent influence on thousands of people working in the surrounding districts. But the


Waid Boston

SANCTUARY

German sermon for the parish on Sunday he left intact. He established at No. 141 Shawmut Avenue a new convent for the school teachers at Holy Trinity, the Franciscan Sisters; he introduced the Mass at 11.15 on Sundays, which promises to become a very popular one; he completely redecorated the upper and lower church by a competent artist, and had beautiful electric lamps put into the upper church, that bringing the whole lighting system up to date. He has cherished the desire of putting new windows in the upper church, as the old ones, very defective from the beginning, are in a deplorable condition; but his wish thereby to enhance still further the "beauty of the House of the Lord" (Psalm 25, 8) has to wait for a more favorable opportunity. Another most commendable work of the present pastor is the establishment of the "Rest House" at the beach, of which more will be said in a later chapter (VI).

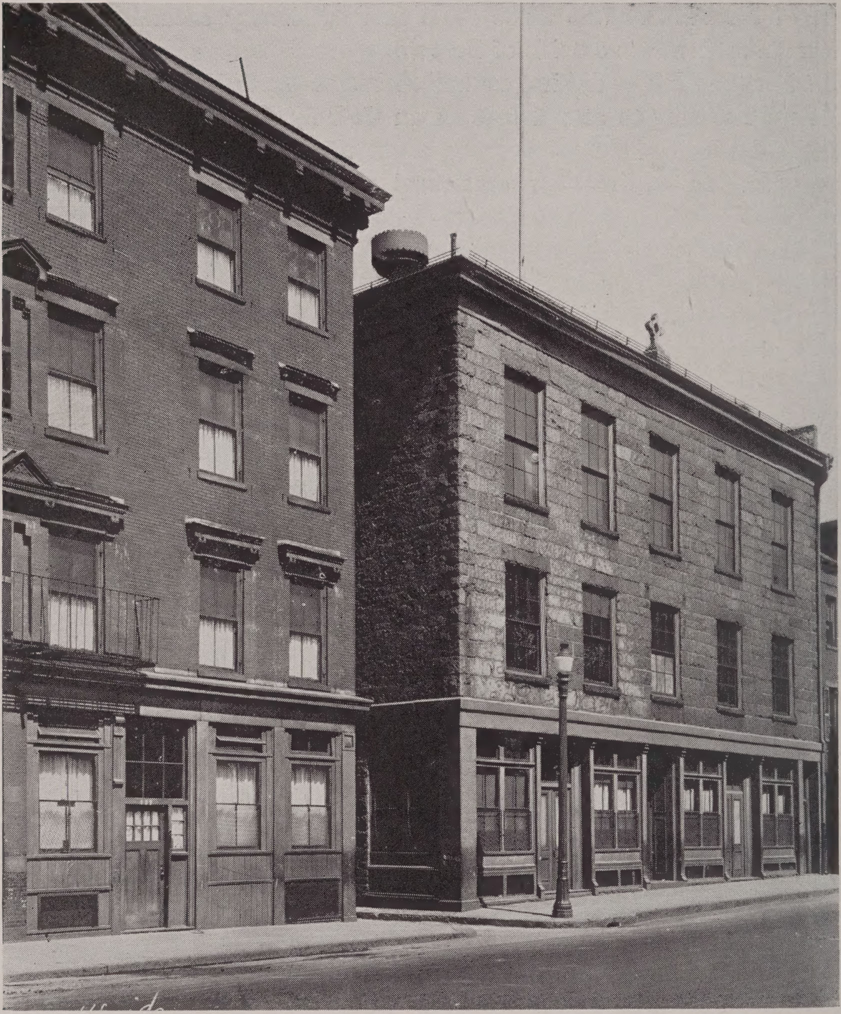
Nearly every one of the pastors has left some permanent, visible memorial of his activity in Holy Trinity Parish, and dear memories in the hearts of the parishioners. The unpleasant events of the early years of the parish are only shadowy memories of a far-off past; for many a decade there has been complete harmony between the people and the priests, and nothing has disturbed the peace among the parishioners. On the contrary they have for a long time worked together, zealously and loyally, for the church, the schools, the Home, and the particular interests of the many societies.

Of the many Jesuit Fathers who during the last 50 years have assisted the pastors at Holy Trinity, a few deserve special mention. Fr. John Jansen, S.J., was a very popular preacher, 1881-1885, and again 1892-1894. Fr. Joseph Krieg, S.J., 1883-1892, a scholarly and devout priest, ably directed the Young Ladies' Sodality. Fr. Alexander de Ascheberg, S.J., 1894-1901, the descendant of old Westphalian nobility, but thoroughly democratic in his ways, was director of the Young Men's Sodality, and exercised a lasting influence on the young people. His zeal was apparent from the fact that, as soon as a young man missed sodality meeting twice, Fr. de Ascheberg appeared in his home, whether it was West Roxbury, Dedham or any other outlying district, and inquired about the reason of the absence. He went regularly to Germantown to give the German Catholic children catechetical instructions. Next to Fr. Nopper, Fr. John P. Schleuter, S.J., worked longest in Holy Trinity Parish, from 1886-1892, and again from 1898 to 1918. He was a very zealous man, and even in his old age most active and always ready to go on distant sick calls. He successfully directed the Young Ladies' Sodality. For years he was editor of the "Monatsbote" and composed or translated several religious books, particularly the "Christian Mother." He was one of the Fathers who made occasional missionary excursions to small German settlements outside of Boston.

For the Fathers did not confine their activity to Holy Trinity Parish, but were willing to attend to German Catholics in other places in New England who had no priests who could minister to them in their own language. In earlier days occasional visits were made to Worcester, Holyoke, Clinton, New Bedford—unfortunately the Fathers were not called often enough nor regularly enough. In more recent years the German Fathers have regularly attended a rather large colony of Catholics from Germany, Austria and Hungary, who have settled in Adams and neighboring towns in the Berkshire Hills. Fr. Robert Swickerath for over 20 years has made two annual visits, about Christmas and Easter, to that colony, preaching several sermons and hearing the confessions of about 100 old people. In two little missions, 1906 and 1926, he succeeded in bringing back to the practice of religion a good number of people who had been indifferent and careless for many years; some had never been in a church in this country. The experience derived from such missionary excursions proves irrefutably that, at least in the beginning, it is necessary to have priests who thoroughly understand the language of new arrivals in a country.

A word should be added about a member of the Society of Jesus, who, though not a priest, did noble work at Holy Trinity and gained the sincere affection of the parishioners. I refer to Bro. Caspar Menke, who for 44 years, to the great edification of all, served faithfully as janitor and sexton at Holy Trinity. On the occasion of the Golden Jubilee of his entrance into the Society, in 1894, the Parish gave him a great reception in Casino Hall. On account of feebleness and old age, he was soon after sent to the Jesuit Novitiate in Frederick, Maryland, where he died in September of that year. His place as janitor and sexton was taken by Mr. Charles Sandholzer, who for many years loyally attended to his duties. By outsiders he was usually regarded as a lay-brother of the Society.

It is hardly necessary to add that the German Catholics, like their other co-religionists, stood loyally by their country in every great crisis. In the Civil War a great number of men of Holy Trinity enlisted, and in the World War there were 80 under arms.



SCHOOL AND CONVENT—SHAWMUT AVENUE

IV.

The Schools

NO parish is complete without a parochial school. Education without religious instruction is, to say the least, very defective, because it is lacking in the most important, most necessary and essential element, and does not furnish the solid foundation for the highest morality. This is the reason why Catholics are willing to make great sacrifices for their schools, are ready even to pay double school taxes, for the public schools and their own, whatever may be thought of the justice of such a double

SCHOOL AT SOUTH BOSTON

taxation. In the archdiocese of Boston there has been an impressive growth of Catholic schools during the last two decades. His Eminence Cardinal William O'Connell has made the expansion and improvement of the Catholic schools one of his foremost projects, and the results are most gratifying. Since 1907 the number of schools, teachers and pupils in the archdiocese has more than doubled.

The German Catholics realized the importance and necessity of Catholic education from the beginning. Theirs is the great distinction of having founded the first successful and permanent Catholic school in Massachusetts, probably in all New England. This is admitted in the article on the archdiocese of Boston, in the *Catholic Encyclopedia,* vol. II, p. 707; it is explicitly stated in the official list of schools on page 73 of the volume *"A Brief Historical Review of the Archdiocese of Boston,"* 1907-1923, published with a Foreword by His Eminence, in 1925. The Holy Trinity School was organized in 1844 under Fr. Plathe. St. Mary's School was next in succession in 1847. Records prove that a salary was paid to a Mr. Schuessle in 1846, who in all probability was the first schoolmaster. Classes for boys and girls were at first held in the basement of the church and in an adjoining room. As the number of pupils increased, various buildings in the neighborhood were used until in 1874 the old church was reconstructed into the present school. Since the German Catholics were scattered over a wide area, schools were later opened at Roxbury, in the "Home" (1891), and in South Boston, W. 6th and F Streets, in 1895. St. Mary's School was the first with sisters as teachers, but at Holy Trinity classes were for some years conducted by lay teachers. Even after the coming of the sisters the older boys were taught by lay teachers. The male teacher was usually the organist of the church. Among the teachers, the following were the most prominent: Messrs. Schwab, Hart (later Dr. Hart), Keller, Doniat, Frickel, Kraemer, Mr. Chelius, Mr. Funke, Mr. Korman, and above all Mr. Joseph Ecker, the father of a well-known family of musicians. Among the women teachers we find the Misses Keller, Walzing, Schneider, Schittler, Jesser, Zumgrunde, Eigholz, Benz, Elizabeth Funke (later a Sister of the Notre Dame, Milwaukee), Abele (later Mrs. Kraft), Himmelreich (later Mrs. Baaz), Geishecker, Twickler, Mischler.

In 1859 Fr. Reiter brought the Sisters of Notre Dame from Cincinnati, who taught all the classes of the girls and the smaller boys. One sister, Sister Regina, like most sisters at Holy Trinity, a child of the parish, taught at Holy Trinity School from 1875 till 1908. The Sisters of Notre Dame came every day from their house on Berkeley Street to the school; they taught also in the South Boston school till 1913. The Roxbury school was conducted by the Sisters of St. Francis, who had charge of the Home. In 1913 these sisters took the place of the Sisters of Notre Dame in the South End and the South Boston schools. The house on Shawmut Avenue, No. 141, belonging to the Parish, was turned into a convent for them.

The personal interest of the resident Jesuits in education is evidenced by the fact that in the early days of the school, Bro. Menke taught the boys for a considerable time; more than this, at various times, when the place of the male teacher was vacant, one of the fathers took his place in the boys school. Thus the pastor, Fr. Reiter, though overburdened with other work, taught school for several months, until overexertion broke down his health. One feature of the schools of the Holy Trinity deserves special mention. The fathers personally conduct religious instruction, each priest having special classes and regular hours for this important work.

The teaching is, as is natural, conducted in English; in the early days the morning session was in English, the afternoon in German, but with the increasing "Americanization" of the German immigrants, the use of the German language became less important. Now only about half an hour is devoted to the study of the German language. Although

MR. ECKER AND BOYS

in the United States during the war the teaching of German met with a setback, those who think more practically and calmly again realize that a knowledge of German is of great utility not only for business life, but especially on account of the tremendous amount of valuable scholarly works in science, medicine, history, economics, etc., annually produced in that language. And many gratefully acknowledge that a fair knowledge of German was of a great value to them in later business or professional life.

One point, however, should be mentioned: namely that for over 20 years the teaching of catechism and religious instruction in general has been given in English in all the schools of Holy Trinity Parish. The priests and teachers were convinced that children should become thoroughly familiar with the religious terms in English, so that when they leave their own parish, they easily and freely can join English parishes, make their confessions in English, derive benefit from English language sermons, be able to read Catholic literature in the language of the country, and generally understand discussions of religious questions. There have been, in some places, controversies on this important and delicate subject. But the correctness of the principle explained before, cannot be doubted by anyone. It may be well to quote in this connection the words written for the Catholic Encyclopedia by a father attached to Holy Trinity Church: "The Bishops assembled (in the Third Plenary Council of Baltimore in 1884), expressed an earnest desire that in schools where English was not used the Christian Doctrine should be taught not only in the foreign tongue there used, but also in English. Undoubtedly this was a wise provision, for the young people of the second and third generation find it difficult to understand the native language of their parents. Hearing discussions or attacks on their religion, they are hardly able to answer if they have not learned the catechism in English. Moreover, after leaving school many young people have to live among English-speaking people, in places where there is no congregation of their own nationality; if they have not been taught religion in English they are tempted not to attend sermons, they feel embarrassed in going to confession, and thus may gradually drift away from the Church. In order to obviate those dangers, various catechisms (Deharbe, Faerber, Groenings, etc.), have been published with German and English texts on opposite pages. Unwise as it would be to *force* a change of language in catechetical teaching, it would be equally injudicious to *artificially retard* the natural development. The slow but steady tendency is towards the gradual adoption of the English language in preaching and teaching catechism, and it seems but reasonable to think that some day there will be among the Catholics in the United States not only unity in faith, in the substance of the catechism, but also in its external form and language." These words were written in 1909, and the author today is more than ever convinced of the correctness of the statements, and of the wisdom of Holy Trinity Parish in introducing the teaching of catechism in English, as long as 20 years ago.

In the Brief Historical Review of the Archdiocese of Boston, page 54, we read: "In September, 1914, at the direction of the Cardinal Archbishop of Boston, the work of the Holy Childhood Association was introduced in the parochial schools of the archdiocese. The task of placing properly this new missionary activity in the lives of young children was taken up enthusiastically by the religious teachers." This Association of the Holy Childhood had existed in Holy Trinity Parish for many years previously. From the earliest days every child was entered at baptism into the Holy Childhood Association, receiving a certificate of membership and a medal. This custom is continued even now and many keep this certificate as long as they live. Holy Trinity Parish, with the single exception of one year, always headed the list of contribution for the Holy Childhood, although the number of school children is comparatively small, little more than 500. The History of the Holy Trinity Parish, published in 1894, declares that it was one of the earliest societies in the parish. The annual procession of the children in the church, on the feast of the Holy Name, is one of the attractive ceremonies of the parish.

One of the results of the Catholic training in the parochial school is the great number of vocations to the priesthood and religious life. Holy Trinity has a goodly number of such vocations, both men and women. A list of the known priests and religious of the parish is given below.

In order to keep up the old schoolday friendships the men formed in 1898 the Holy Trinity Schoolboys' Association, to which was added in 1922 the Holy Trinity School Alumnae. Every year a social is held during the Eastertime, there is general Holy Communion and a banquet at which regularly about 200 are present. It is a source of great joy when old schoolmates of 20, 30 and even 50 years ago, now scattered all over greater Boston, meet at such a reunion.

* * *

V.

The Home at Roxbury

"BY this shall all men know that you are my disciples, if you have love one for another" (John 13, 35). These beautiful words of Our Lord have been wonderfully illustrated throughout the long history of the church. If this test, the test of practical charity, is applied to Holy Trinity Parish, the number of true disciples of Christ has not been small. In the following chapter a number of charitable organizations will be mentioned, but here we must deal with one in particular, one which in many ways is unique, *viz.,* with what is briefly called "The Home" for the orphans and aged women of the parish. As early as 1860 Fr. Reiter had founded the "St. Joseph's Society for the Assistance of Widows, Orphans and the Poor." In the course of time the idea took root among priests and people that it was desirable to have a special home for the orphans and aged women of the parish. In 1888 a suitable place with a house was bought for $29,000 in Roxbury, between Highland, Ellis and Fulda Streets. Soon a new house was added and dedicated by his grace, Archbishop Williams, on the feast of St. Joseph, March 19, 1891. During most of the time the Home had 8 to 12 old ladies, and 30 to 40 orphans. As has been said in the preceding chapter, a school was opened at the Home for the orphans and for the children of the many German families living in that section of the city.

Chapel at the Home

The Home, orphanage, old ladies' house and school have from the beginning been in charge of the Sisters of the Third Order of St. Francis, whose mother-house is at Glenriddle, Pennsylvania. In 1913 they replaced the Sisters of Notre Dame in the South End and South Boston schools. Foremost among the sisters at the Home was, and is, Sister Damiana; she was among the first sisters arriving at Roxbury Home; was superioress for many years, from 1891 to 1916. After a few years' absence she returned again to the Home in 1919 and still devotes herself zealously to the service of the children and the sisters. This year, 1927, she will celebrate her Golden Jubilee in the Order.

The large chapel on the third floor serves not only for the orphans and the school children, but is open to all. According to the stipulation of his grace, Archbishop Williams, the chapel is to be regarded as an annex to Holy Trinity Church. Many Catholics are attracted to this chapel by the devotional exercises conducted there, particularly since Fr. Joseph Keller, S.J., for years engaged in the missionary life in the Island of Jamaica, has acted as resident chaplain in the Home. Fr. Keller has devoted himself with great zeal to promoting the various Catholic devotions.

In the beginning of the chapter we called the Home a unique feature of the Holy Trinity Parish. Indeed there are not many parallels in this

Hl. Franziskus bitte für uns

FRANCISCAN SISTERS, LIOBA, EPHREM, DAMIANA

country. There is something attractive, almost fascinating in the idea of such a parish institution. It is not only an example of general charity towards orphans and of care for the aged, but the peculiarity and the special attraction consist in this: Orphans and aged women are not sent away from the parish, but remain in it; are cared for by the sisters attached to the parish, and remain under the supervision and care of the parish clergy. This removes much of the purely institutional character, and gives it a sort of family aspect, and entitles it in a special sense to the name of the "Home." It is an arrangement such as was frequently found in the early church and in the best of medieval times.

First Communicants, 1909

SMALL SCHOOL BOYS—1891

VI.

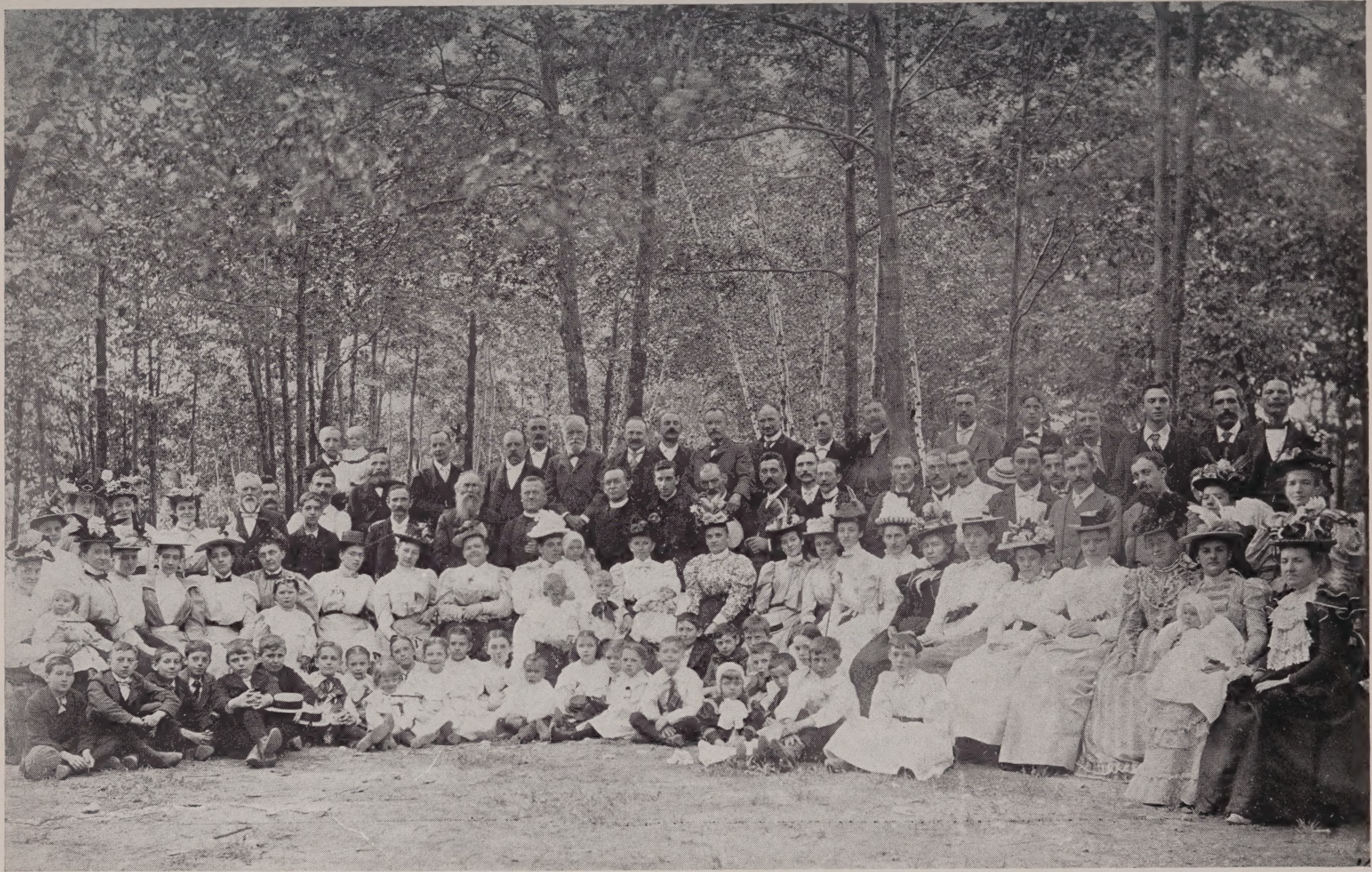
Sodalities and Other Societies

MOST valuable aid is rendered the priests in the parish by well organized societies. In fact, societies of various kinds are indispensable, most of all under modern conditions. Holy Trinity is fortunate in having an exceptional number of organizations for various practical purposes. This fact did not escape the notice of the writers of the *History of the Catholic Church in the New England States,* 1899. There we read (vol. 1, p. 121): "The number of societies connected with this (Holy Trinity) Church is unusual. They embrace social, intellectual and commercial objects, as well as benevolent and religious ones. The Catholic Casino, for example, founded in 1869, serves as a centre for social life, and the Germania Co-operative Bank, founded in 1885, keeps the people together in their business dealings. The membership in the various sodalities is very large, over seven hundred men and eleven hundred women being enrolled, while the Sacred Heart League and Brotherhood of the Bona Mors each number over a thousand." The numbers of some of these societies may not be quite as large now; but an enumeration of the various societies will present an interesting picture and an illuminating study. Only a few of the societies are extinct; if discontinued, they were replaced by other, better societies. It will be best to enumerate them according to their general character.

I. *Societies of a directly religious and spiritual character:*

(1) *The Rosary Confraternity for the Married Men;* (2) *the Rosary Confraternity for the Married Women.* A Rosary Society existed before the arrival of the Jesuit Fathers in the parish. Soon after his arrival in 1848, Fr. Eck, S.J., reorganized and perfected the Rosary Society, and divided it, one for the men and the other for the women. The members have monthly communion and monthly meeting in the afternoon with special sermon and benediction. The numbers of members varied; in 1894, for example, there were 426 men and 720 women; at present 250 men and 650 women.

(3) *The Sodality of the Young Men,* and (4) *The Sodality of the Young Women.* These two sodalities were founded by Fr. Eck in 1851. Acquaintance with the flourishing sodality at St. Joseph's Church, Philadelphia, inspired him with the idea of establishing similar sodalities at Holy Trinity. In 1851 he founded the two sodalities mentioned. The first solemn reception took place on December 14, the Sunday after



Choir Picnic, 1897

the feast of the Immaculate Conception. The reception was conducted by Rev. Fr. Ciampi, S.J., Rector of Holy Cross College, Worcester, Mass. The sermon was preached by the venerable Fr. McElroy, S.J., *founder of the Immaculate Conception Church.* In his address Fr. McElroy stated that the sodalities at Holy Trinity had the distinction of being the first sodalities of the Blessed Virgin in New England formally affiliated with the Prima Primaria, the Mother-Sodality, in Rome. The sodalists have monthly communion and two monthly meetings on Sunday afternoon, with sermon and other religious services. In the first year the sodality of the young men numbered 132 members, that of the young ladies, 127. At the time of the Golden Jubilee in 1901, the membership had reached 500 in each sodality. At present the Young Men's Sodality numbers about 150 members, while the Young Ladies' Sodality has almost double that number. And although all come from a distance of several miles—as there are practically no parishioners within a mile, and very many three, four and five miles—most of them attend the meetings with great regularity. Few societies of the parish have been so fruitful in spiritual blessings for the members and the whole parish as these two sodalities. Present directors: Sodality of Young Women, Fr. Frederick Boehm, S.J., Professor of Philosophy, Boston College; Young Men, Fr. Herman Adelman, S.J. (5) *The Society of the Bona Mors* (Happy Death), existing in most Jesuit churches, was established at Holy Trinity by the zealous Fr. Reiter in 1863. In 1870 the membership was 717. Monthly services at present directed by Fr. Francis S. Marshall.

(6) For many years there existed a *Society of the Sacred Heart,* founded by Fr. Reiter in 1863; its place is now taken by the *League of the Sacred Heart,* with a membership of 1250.

(7) The Holy Trinity *Church Choir,* consisting of men and women, 30 in number, under the able and painstaking direction of Mr. James Hussian, is acknowledged to be one of the best choirs in the city.

II. *Charitable Organizations:*

(8) As early as 1849 Fr. Eck established the *St. Vincent de Paul Society,* which ever since that year has taken care of the orphans, the poor and especially needy widows of the parish.

(9) Distinct from this is the *St. Vincent de Paul Conference,* a branch of the world-wide famous organization of that time. It came into existence in 1890. One of the special charitable works of this organization in Holy Trinity for many years was the furnishing of a warm lunch—gratis or at a nominal price—for those poor school children who had to come a considerable distance to the school. Furthermore, this society took special charge of neglected children.

Waid
Boston

OFFICERS OF THE MEN'S CONFRATERNITY
(MAENNER-BRUDERSCHAFT)

(10) *The St. Joseph Sick and Benefit Society,* founded in 1860, for the relief of the poor and sick members of the parish.

(11) *The Saint Elizabeth Society of Women,* founded in 1869, whose object is to find out and assist such poor, as for some reason or other are ashamed to reveal their needs, or are not entitled to assistance from any other organization.

(12) *The St. Joseph Society for the Assistance of the Sick,* established in 1870, succeeding a former St. Michael's Society. This St. Joseph Society soon became one of the most active organizations; in the first 10 years it distributed $4000 among sick persons.

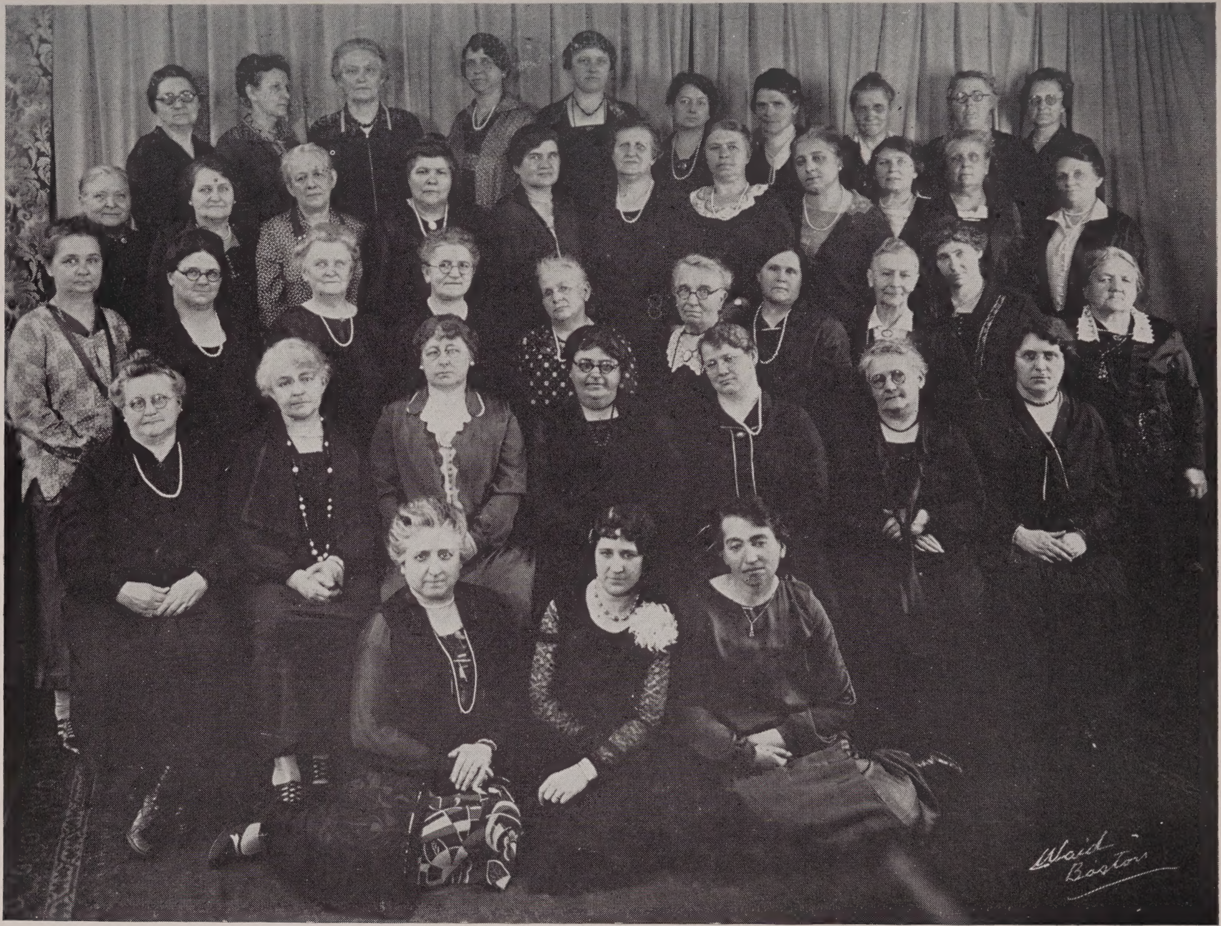
(13) *The St. Anthony's Church Debt Society,* organized by Fr. Jutz, in 1899. It was very successful, particularly during the earlier years, and raised a considerable amount of money, through the monthly collection and through various entertainments given for that purpose. The total amount collected for this object is $54,000.

(14) *The Association of the Holy Childhood,* one of the oldest societies in the parish. The children make small but regular contributions for the redemption, or "buying," as it is popularly called, of pagan infants and their baptism and Christian education. This, in itself a beautiful corporal and spiritual work of mercy, is one which has a special appeal to the hearts of children and is peculiarly fitted to plant in them the seed of true Christian charity.

(15) *The Women's Guild,* a recent society, with various charitable and social purposes. One in particular is the care of the *Rest House.*

(16) *The Rest House.* Since 1925 a large house at Adams Shore, Quincy, has been regularly rented during the summer. Here the parishioners can, for a moderate price, enjoy the sea air, for a day, for days or weeks. It is to this place that mothers bring the children for a happy day of play in sand and surf. What is more important, the Women's Guild provides two weeks' vacation at the Rest House for the orphans from the Home, and for other persons who deserve a vacation, but have not the means of obtaining it away from home. Here, too, as in the Roxbury Home, the home spirit prevails, as the visitors at the Rest House are practically all of the parish. It is altogether a splendid idea and a fine example of both social and charitable activity.

(17) *The Germania Co-operative Bank.* This was founded upon the suggestion of Mr. Joseph Tondorf in 1885, and incorporated under the laws of Massachusetts in October of that year. According to state laws it cannot exclude outsiders, but members of the parish have a controlling interest. In 1913, there were 1600 shareholders, 400 borrowers and the assets amounted to over $600,000. The most important phase


Waid
Boston

OFFICERS OF WOMEN'S CONFRATERNITY
(FRAUEN-BRUDERSCAFT)

of this enterprise is found in the fact that, through it, over 100 parishioners acquired homes of their own. Thereby the bank's motto: "The American Home, the Safeguard of American Liberty," became a splendid reality.

(18) *The Mission Society,* founded in 1917, which has done a great amount of good in a short time. It is intended principally for the German Catholic Missions. At the time of the great suffering in Central Europe, they spent their money for the relief of the poor in Germany and Austria. It consists almost entirely of members of the "Frauenbruderschaft." (Women's Confraternity.)

(19) *The "Little Flower" Club,* founded in 1925 by Fr. Keller, who has retained from his missionary experiences in Jamaica a practical interest in the missions, has collected in less than three years over $15,000 for various missionary purposes.

Different from the Mission Society and the Little Flower Club is the work of the Young Men's and Young Ladies' Sodality. They take up regular monthly collections for the Propagation of Faith.

(20) This is the place to add a word about another work of charity of a more general nature not connected with any special organization, although the members of the Mission Society did a great deal of the practical work. When poverty-stricken Central Europe asked for help, hundreds of packages and boxes were sent to the post-war sufferers. More than $50,000 was collected for the poor in Germany and Austria in the last six years.

III. *Branches of General Catholic Societies:*

There are branches of the general Catholic Societies such as the League of the Sacred Heart, the Holy Name Society, and others, to be found in Holy Trinity Parish. A few, however, deserve special mention:

(21) Holy Trinity Court of Massachusetts Catholic Foresters, No. 51, founded in 1883, the oldest of all the Courts in the parish.

(22) Germania Court No. 93, M. C. O. F.

(23) St. Cecilia's Court, No. 105, M. C. O. F.

(24) St. Ottilia's Court, No. 118, M. C. O. F.

(25) St. Boniface Court, No. 119, M. C. O. F.

(26) St. Aloysius' Court, No. 125, M. C. O. F.

(27) The Teutonia Council No. 225, Knights of Columbus, founded 1897; has a membership of over 300, consisting of men of German descent and almost exclusively members of the parish.

All these organizations take a keen interest in the affairs of the parish and are a great help to the pastor, being ever ready to follow his

OFFICERS OF YOUNG MEN'S SODALITY

suggestions. We might also mention the Central Union, to which several societies are affiliated and which of late has shown great activity under the presidency of Mr. Louis P. Pfau.

IV. *Societies of Social Purposes:*

There are nowadays a great many forces that draw people away from home and parish. It is not sufficient to criticise dangerous pleasures and denounce illegitimate amusements, but what is more important is to provide for people, especially the young, places and opportunities for legitimate and innocent enjoyment. This is the justification for Catholic societies with social objects. Holy Trinity Parish is amply provided with such organizations. The most prominent of these is:

(28) *The Catholic Casino.* It was founded in 1870 by Fr. Pressar, for the men of the parish, to furnish them and their families an opportunity for lawful entertainment and amusement; to have a place where the members, scattered widely over a great area, could come together; and lastly, to have an organization for arranging various entertainments. All these purposes were fulfilled by the Casino. Many pleasant hours were spent by the parishioners, men and women, in the Casino, particularly on the evenings of the famous Monthly Concerts, which were often

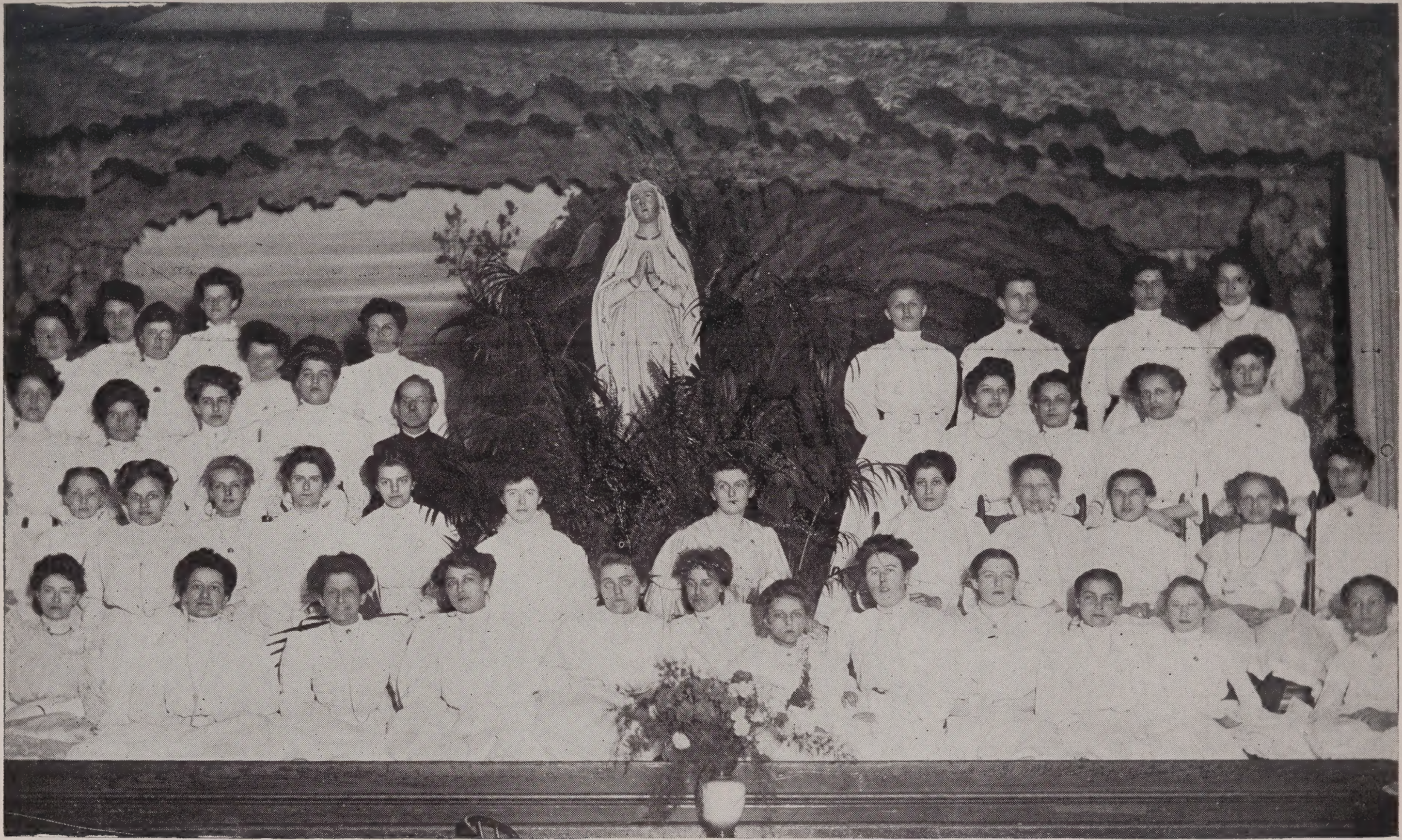
OFFICERS OF YOUNG LADIES' SODALITY

quite distinguished for the high quality of the music performed. In addition, for many years the Casino, from its net income, gave several thousands of dollars for the support of the schools.

As the Germans are known to be lovers of good music, it is to be expected that Holy Trinity had some singing and other musical societies.

(29) *The Cecilia Singing Society* (Caecilia Liederkranz). Among its prominent members were Messrs. Louis Steuer and Mathias Brock, who in later years, together with Mr. Henry Wessling, devoted much of their time to the various interests of the parish. Others were Mr. Jean Paul Selinger, a noted portrait painter, and several members of the distinguished musical family of the Werners: Mrs. Werner—widow of the composer and Cathedral organist, Anthony Werner—their daughter, Cecilia, and Dr. Julius Werner. Mr. Louis P. Pfau, at present the only survivor of this well-known musical society, states that it was this organization which produced, for the first time in the United States, the celebrated Oratorio "Christus" by Handel, and received most flattering commendation for the performance from the press and the public.

(30) *The Casino Male Choir* (Maenner-Chor) furnished many enjoyable concerts of a high character. Among its prominent members were the director, Mr. Joseph Ecker, and Messrs. Michael and George A. Mischler, father and son. In connection with these musical societies we



SODALITY CHOIR, 1907
MARIANISCHER-LIEDERKRANZ

may mention the *Germania Orchestra,* one of the best at the time in Boston. On great feasts, such as Christmas, Easter and other solemn occasions, some of its members used to accompany the organist with their instruments. The Germania Orchestra eventually became the nucleus of the great Boston Symphony Orchestra.

(31) In 1859, the *Concordia Singing Society* was founded and was for some time the rival of the Casino. It had its hall at the corner of Washington and Union Park Streets, and for years was directed by Professor Falkenstein, a noted composer of church music and organist of the Cathedral. In 1878 it was united with the Casino.

(32) In recent years a new society was founded by Fr. Nelles, S.J., a music lover and able musical director. The name of this society was *Concordia Choral and Symphony Society.* It gave a number of remarkable concerts, particularly in Jordan Hall,, which attracted considerable attention among friends and patrons of high grade music.

Other societies of a social character are the following:

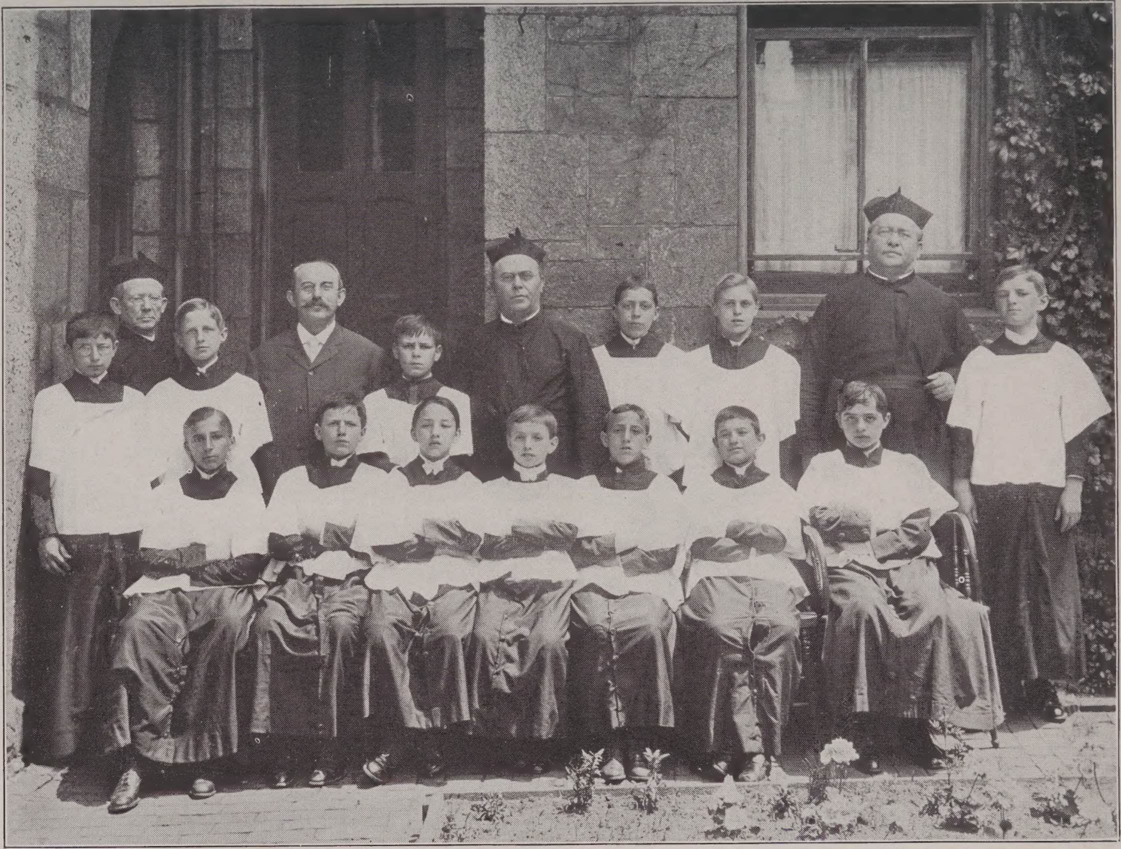
(33) *The Casino Dramatic Society,* under the direction of Messrs. John J. Korman and Frank A. Bates. Many interesting productions were given of classic German dramas and of lighter German and English plays.

(34) The Athletic or *Gymnastic Society,* connected with the Casino, the so-called "Turner Section," under the direction of Messrs. Joseph B. Grimminger and Martin Lorenz, gave many exhibitions of their skill; the old one having died out during the war, a new one is in the process of formation.

(35) *The Ushers' Club,* founded 1903, and consisting of single and married men. With great self-sacrifice they come from a great distance to all the services.

(36) *The Bowling Club,* providing healthy exercise and innocent fun, combined with keen rivalry during the long winter months on the bowling alleys of the Casino Club.

(37) *The Debating Society for Young Men,* founded in 1906 by Fr. Swickerath, accomplished for years splendid results. During the war it was discontinued. It deserves to be revived; not a few men acknowledge that they derived great profit from the training they received in it.



Choir Boys, 1909

VII.

Celebrations, Entertainments, Jubilees

FOREMOST among the celebrations at Holy Trinity are the religious services, which are carried on with dignity and solemnity. In the High Mass, which throughout the year is sung at 10 o'clock, truly ecclesiastical music is always rendered. Most noteworthy were and are the processions in the church on various occasions: The May Procession, the Corpus Christi Procession, the Rosary Procession and the Holy Childhood Procession on some Sunday during Christmas season. In former times this was called the "Shepherds Procession," as the children marched dressed as shepherds and shepherdesses—a reminder of naive medieval piety.

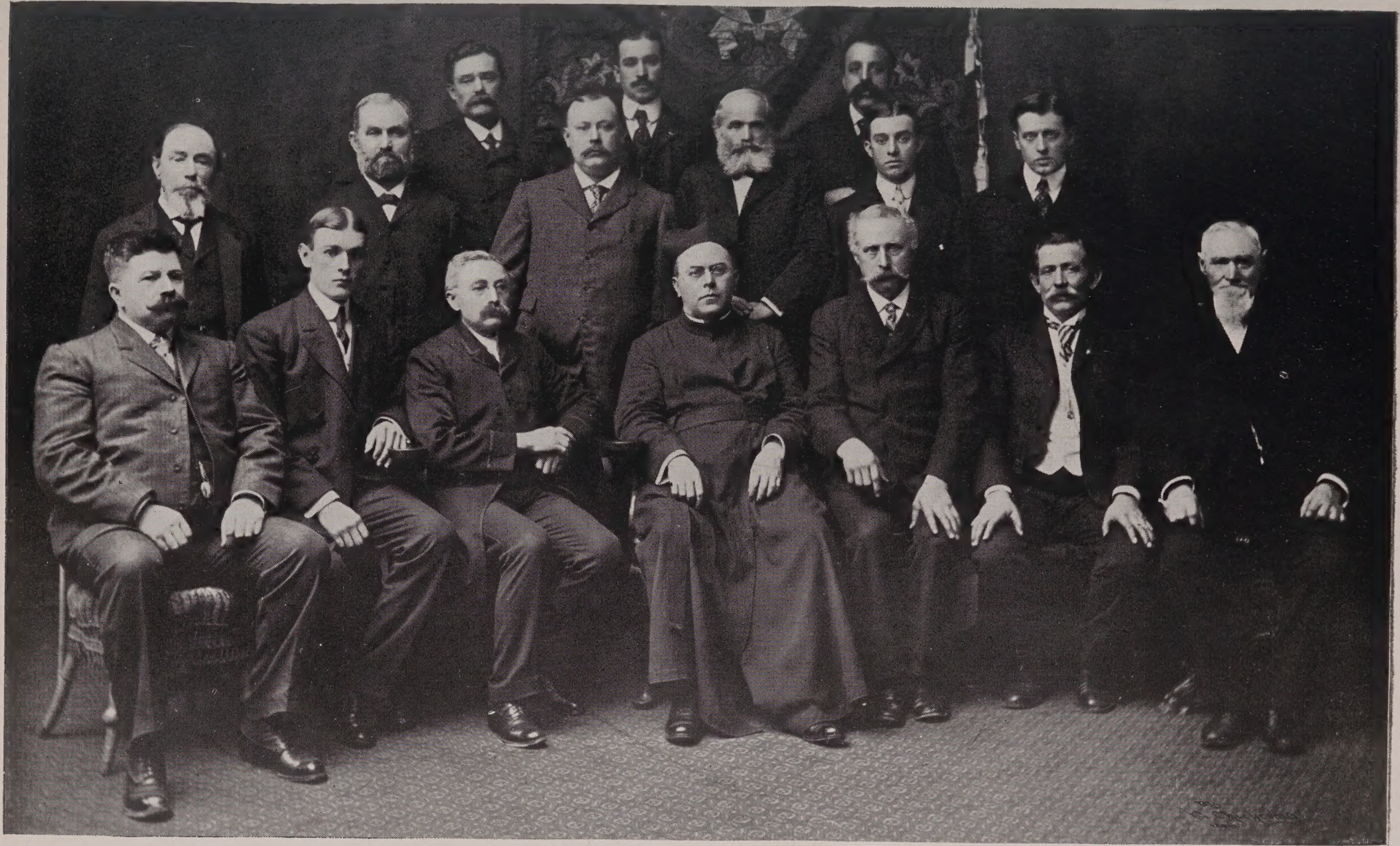
On special occasions solemn tridua and novenas are given, one of the last in 1926, in honor of the canonization of St. Peter Canisius, the first German Jesuit, and the first member of the Society of Jesus to be declared a Doctor of the Church. One of the oldest parishioners, Mr. Louis Pfau, informs us that about 1865, on Good Friday, the devotion of the three hours' agony was given at Holy Trinity, one of the first devotions of this kind observed in Boston.

The first Mass of the newly-ordained priests of Holy Trinity Parish was always celebrated with great solemnity.

Mention has been made of the many entertainments, musical and dramatic, given by various societies. It should be added that the two sodalities frequently gave dramas of a religious character, as Fabiola, St. Cecilia, St. Elizabeth and others. One of the most remarkable ones was given on the occasion of the Golden Jubilee of the Proclamation of the Dogma of the Immaculate Conception, 1904. A beautiful cantata, "The Mystical Rose," was sung, accompanied by 12 tableaux, illustrating the life of the Blessed Virgin. The tableaux were arranged by Fr. Swickerath. A few years ago Fr. Nelles produced a Passion Play which was given during two successive Lents, and the "Sign of the Cross," which was given many times before large audiences.

In the course of so many years there were several occasions for celebrating jubilees, in which the whole parish took a hearty interest.

We have spoken of the Golden Jubilee of Bro. Menke in 1894. In 1892 there was the Silver Jubilee of Fr. Nopper's activity in Holy Trinity. Of all jubilees this was probably the most enthusiastic, for reasons mentioned in a previous chapter, *viz.*, the universal affection of the people for that good amiable priest.



Father Sturm and Officers St. Vincent Society

Waid
Boston

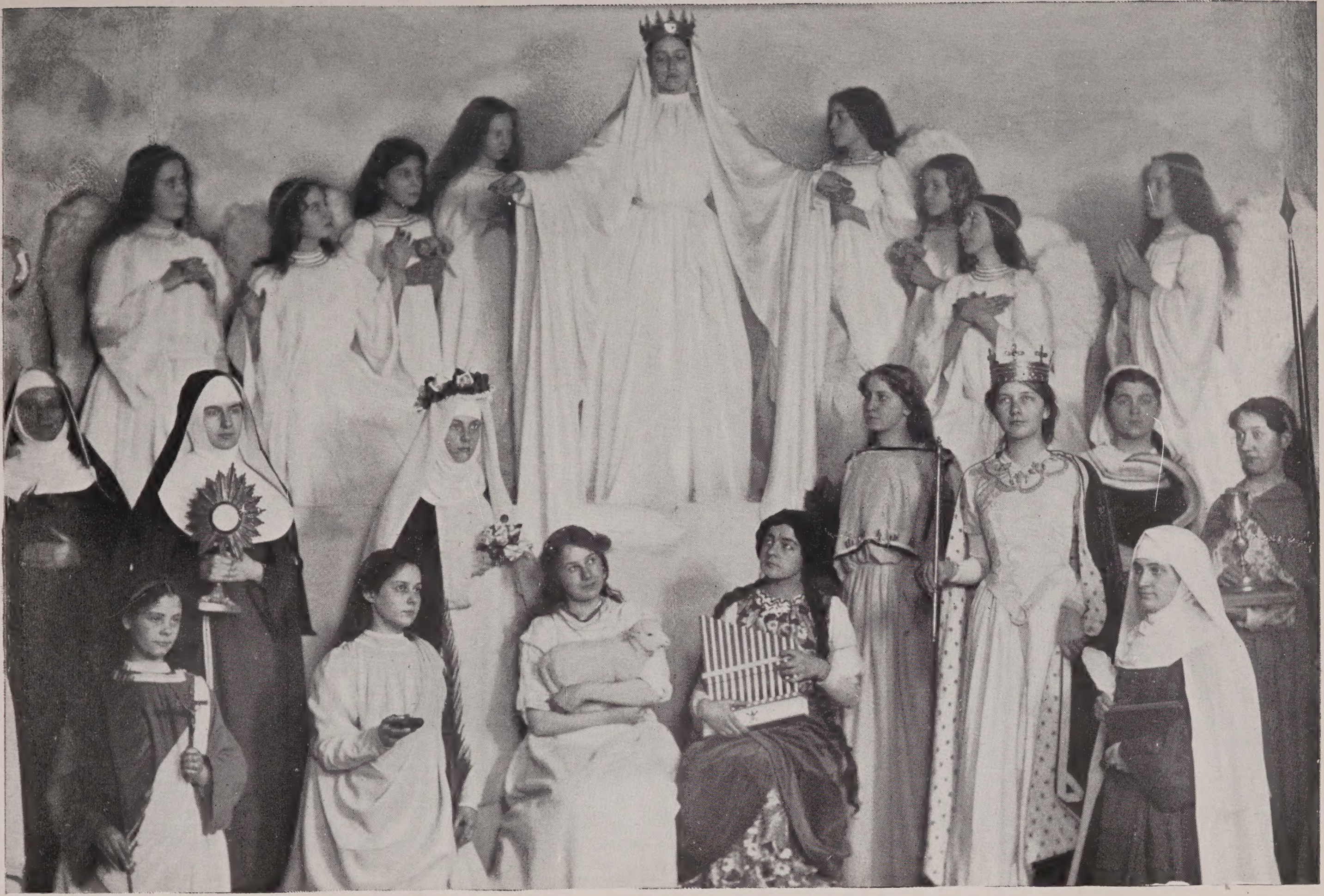
WOMEN'S GUILD

ATHLETIC CLUB

In 1894 was the Golden Jubilee of the first Mass said in the old church. The year 1901 witnessed the Golden Jubilee of the foundation of the sodalities. In 1903 was celebrated the Silver Jubilee of the ordination to the priesthood of the pastor, Fr. Jutz; in 1907 the Golden Jubilee of Fr. Schleuter's entrance into the Society; in 1909 the Golden Jubilee of the entrance into Society of Jesus of Fr. Geron, a venerable old man who had spent many years as missionary among the pagans of the East Indies; in 1909 the twenty-fifth anniversary of the ordination of Father Sturm, in 1915 of Father Faber, in 1923 of Father Nelles and in 1926 of the present Pastor, Father Gisler. In the same year was celebrated the Diamond Jubilee of the Sodalities of the Blessed Virgin Mary. And now, in this year, 1927, we have the Golden Jubilee of the dedication of the new church. The parishioners of Holy Trinity feel greatly honored and rejoice at hearing that His Eminence William Cardinal O'Connell is honoring them by His presence on this solemn occasion.

The Holy Trinity Parish is now old enough to look forward to centenaries. There will be occasions in a not far distant future: In 1936, the formation of the first German Catholic Congregation; in 1942 of the laying of the cornerstone of the old church; 1944 of the establishment of their school, the first parochial school of New England; in 1944 of the dedication of the old church; and in 1951 of the beginning of the sodalities. May the spirit of loyalty and fervor continue which has witnessed the former Jubilees, that these coming ones will surpass the old ones in splendor and success.

THE SPIRIT OF HOLY TRINITY BOYS.
CATHOLICS AT HOME AND ABROAD



Mary Queen of Virgins Final Tableau of "Mystical Rose."

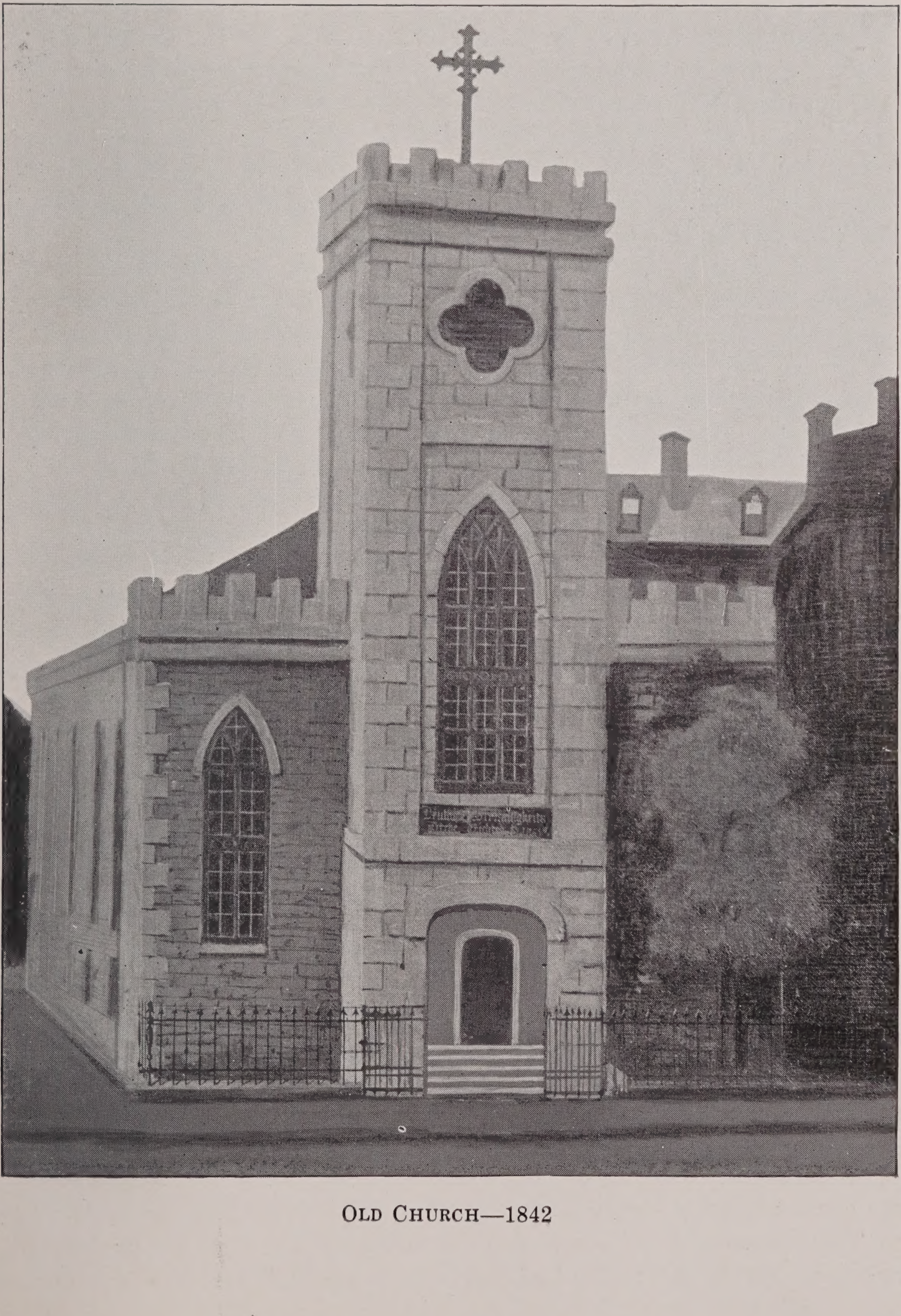
VIII.

Conclusion

A GREAT variety of events have been passed in review in this brief history of Holy Trinity Parish. Insignificant beginnings, and in the end a great parish! Faintheartedness and discouragement of some, intrepid determination and perseverance of others! Lack of interest on the part of a few, noble generosity on the part of the majority! Discord and animosities in the beginning, peace and harmony for many past decades! Failures and disasters at first, remarkable and consoling success in the end! Such was often the history of the Church at large, such the history of this tiny part of the great Catholic body!

This short history contains valuable lessons. For the parishioners the inspiration to continue in the ardent faith of their forefathers and to imitate them in their loyalty to their Church. But there are lessons for all Catholics in the history of this church, lessons from the peculiar phases which have been pointed out before. The first lesson is that of zeal for Catholic education of which the Holy Trinity Parochial School, the first of its kind in this section of the country, is a striking manifestation. Secondly, the tender and practical care for their orphans, their poor and their aged people, as is evidenced by the beautiful institution of their "Home." Thirdly, their thoroughly practical and up-to-date spirit as manifested in the constellation of splendid societies.

After having looked back upon the long and interesting history of this parish, we now may look forward and ask the question: "What will the future of this Parish be? What are the possibilities and probabilities awaiting this Congregation?" It cannot be denied that there is a thought of anxiety, almost a feeling of melancholy, in the hearts of those most interested in the future of this parish, when contemplating the special conditions and the peculiar difficulties which this parish is facing. The number of parishioners today is smaller than it was fifty years ago, at the time of the dedication of the new church. This is not due to any neglect on the part of the priests, nor to lack of loyalty on the part of the majority of the parishioners. Rather is it the inevitable result of the development of our modern American cities, ever growing, ever changing. In some cities, parishes and churches of English speaking congregations had to be abandoned, because the people had moved away. Fifty years ago the majority of the German Catholics lived in the South End, South Boston or the nearer sections of Roxbury. Today there are hardly any left in the South End and few in South Boston. Most of



OLD CHURCH—1842

them have moved to Dorchester, West Roxbury and other distant parts. It is difficult for them to come to Holy Trinity. Many of the younger people have definitely joined other parishes in their neighborhood. We do not complain about it, we do not blame anyone for it. On the contrary, we rejoice at hearing that not a few of those whose names are on the Baptismal Records of Holy Trinity are now zealous and respected members of other parishes. We gladly accept the word of our Lord: "It is one man that soweth and it is another that reapeth," but "both he that soweth and he that reapeth may rejoice together" (John 4, 36, 37). It is the one harvest for the one Lord.

Still there is something beautiful in loyalty. The world admires loyalty to friends and nation; we praise loyalty to the faith; so there is something attractive in loyalty to one's particular church. This loyalty is all the more admirable when it is shown in spite of great difficulties. Difficulties are easily overcome, sacrifices are readily made, where there is real love. As the saintly author of the Imitation of Christ says (Book III. ch. 5): "Love feels no burden and counts no sacrifice."

Well might Catholics have a special love for the church in which their fathers worshipped: "The house of our holiness and of our glory, where our fathers praised Thee" (Isaias 54, 11); the church built by one's ancestors, through their generosity and sacrifices; the church in which one received baptism and first Communion; in short, the particular church hallowed by so many sweet and sacred memories.

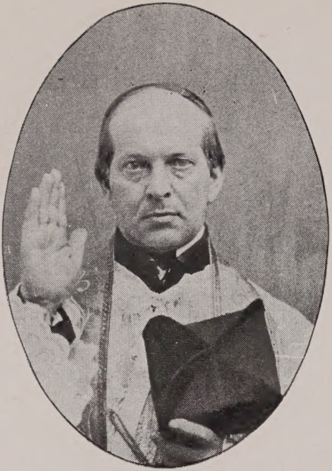
Surely, the brief history of Holy Trinity Parish has furnished abundant reasons for rejoicing, and for looking with a humble yet deep gratitude upon its achievements; for feeling a debt of gratitude toward those who have built this house of the Lord. May their example of loyalty and generosity be an inspiration and a source of confidence to all; and may they say, from their whole heart, with the inspired writer of old (3 Kings 8, 57): "The Lord God be with us, as he was with our fathers."

I.

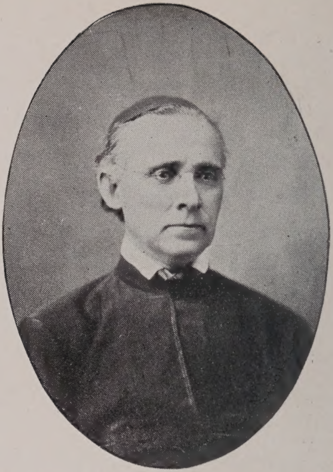
Landmarks in the History of Holy Trinity Parish

1. 1827: Arrival of First German Catholics.
2. 1836: Formation of First German Congregation.
3. 1842: Laying of Cornerstone of Old Church.
4. 1844: Dedication of the Old Church.
5. 1844: Opening of First Parochial School in New England.
6. 1848: Coming of the Jesuits to Holy Trinity.
7. 1851: Establishment of the First Sodalities of the Blessed Virgin Mary.
8. 1859: Coming of the Sisters of Notre Dame to Holy Trinity.
9. 1872: Laying of the Cornerstone of the New Church.
10. 1877: Dedication of the New Church.
11. 1891: Opening of the Home in Roxbury.
12. 1891: Dedication of the New House at the "Home."
13. 1895: Opening of the School in South Boston.
14. 1913: New School at the Home.
15. 1923: New Convent of Franciscan Sisters on Shawmut Avenue.

Former Pastors

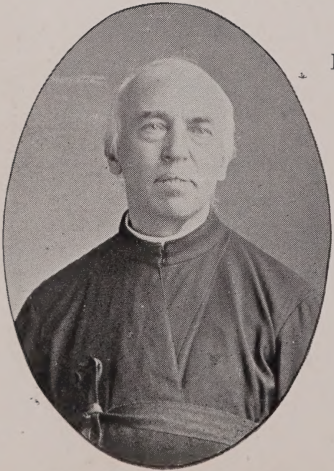


Rev. Ernest A. Reiter, S.J.

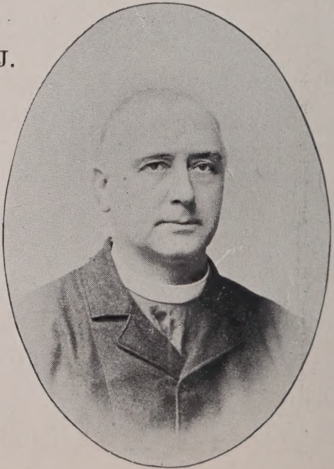


Rev. James Simeon, S.J.

Rev. Gustave Eck, S.J.



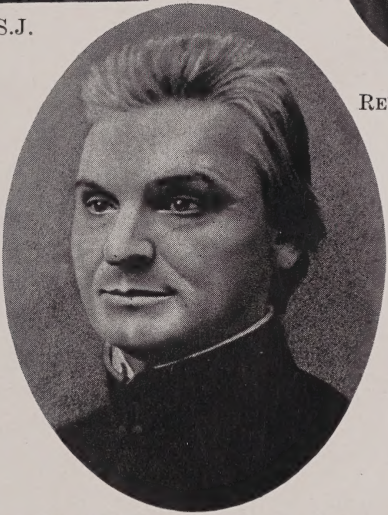
Rev. Nicholas Greisch, S.J.



Rev. Charles de Gudenus, S.J.

REV. JOHN JUTZ, S.J.

REV. EDMUND M. STURM, S.J.



REV. P. FRANZ X. NOPPER, S.J.

REV. P. JOSEPH FABER, S.J.

REV. P. JOHN B. SCHMANDT, S.J.

II.

Pastors and Assistants

1. Francis S. Hoffman, August to December, 1836.
2. Joseph Ed. Freygang, December, 1836, to November, 1837.
3. Bernard Smolnikar, December, 1837, to May, 1838.
4. Francis Rolof, June, 1842, to May, 1844.
5. Gerard Plathe, May, 1844, to October, 1845.
6. Alexander Martini, March, 1848, to May, 1848.

In August, 1848, the parish was given into the care of the Society of Jesus.

7. Gustavus Eck, S.J., August, 1848, to August, 1854.

Assistants

Francis Lachat, 1849 to 1850.
Joseph Polk, 1850.
Aloysius Janelick, 1850 to 1853.
Norbert Steinbacher, 1853.
Michael Tüffel, 1854.

8. Ernest U. Reiter, August, 1854, to September, 1856.

Assistant

George Hellerbach, 1854 to 1856.

9. J. B. Cattani, September, 1856, to August, 1858.

Assistants

Francis Lachat, 1856 to 1857.
R. J. Ditz, 1858.

10. Norbert Steinbacher, August, 1858, to January, 1859.
11. Ernest U. Reiter, January, 1859, to July, 1870.

Assistants

Aloysius Janelick, 1860.
Francis Lachat, 1860 and 1861.
Francis X. Denecker, 1863.
John B. Maurer, 1863 and 1864.
Peter Mans, 1864 and 1865.
Michael Tüffel, 1865 and 1866.
Simon Dompieri, 1867.
Francis Xavier Nopper, 1867.

REV. BERNARD C. COHAUSZ, S.J.

12. James Simeon, July, 1870, to November, 1877.

Assistants

Ignatius Bellwalder, 1868 to 1871.
Hugo Praessar, 1868 to 1871.
Francis X. Nopper, 1870 to 1877.

13. Francis X. Nopper, November, 1877, to January, 1892.

Assistants

Charles Heichmer, 1877 and 1878.
Ignatius Bellwalder, 1878 to 1883.
John Jansen, 1881 to 1885.
Joseph Krieg, 1883 to 1892.
Andrew Rapp, 1885 to 1886.
Ignatius Bellwalder, 1885 to 1888.
John P. Schleuter, October, 1886, to January, 1892.
Charles Richard, 1891 to 1892.

14. Nicholas Greisch, January, 1892, to December, 1893.

Assistants

Francis X. Nopper.
John Jansen.

15. Charles de Gudenus, December, 1893, to July 12, 1896.

Assistants

Francis X. Nopper, to June, 1894.
Joseph Krieg, 1894.
Alex. de Ascheberg, 1894.
Henry Geron.
John Jansen, to July 1894.

16. John Jutz, July 12, 1896, to July, 1906.

Assistants

Joseph Krieg, died November, 1898.
Alex. de Ascheberg, to 1901.
John P. Schleuter, December, 1898.
Robert Swickerath, 1904 to 1906.
Henry Geron, until 1909.

17. Edmund M. Sturm, July, 1906, until his death, June 16, 1910.

Assistants

John P. Schleuter.
Joseph Offergeld, 1907 and 1908.
Joseph Faber, August, 1908.
Henry J. Nelles, August, 1909.

18. Joseph Faber, June, 1910, to May, 1918.

Assistants

John P. Schleuter, until his death, 1918.
Henry J. Nelles, 1914.
Francis Marchl, August, 1910, to August, 1912.
John B. Schmandt, August, 1912.
Joseph Offergeld, Dec., 1913, to Aug., 1914.
Henry J. Rache, Sept., 1914, to July, 1915.
Alphonse Weis, Sept., 1915, to Aug., 1916.
Joseph J. Keller, Sept., 1916.

19. John Schmandt, May, 1918, to October, 1918.

Assistants

Joseph J. Keller.
Joseph G. Kirchmyer, May, 1918, to Oct., 1918.
Henry Nelles, August, 1918.
Peter Schweitzer, October, 1918.

20. Bernard Cohausz, November, 1918, to July, 1921.

Assistants

Joseph Keller.
Henry Nelles.
Bernard H. Pohlman.
Peter Schweitzer, until August, 1919.

21. Charles P. Gisler, July, 1921.

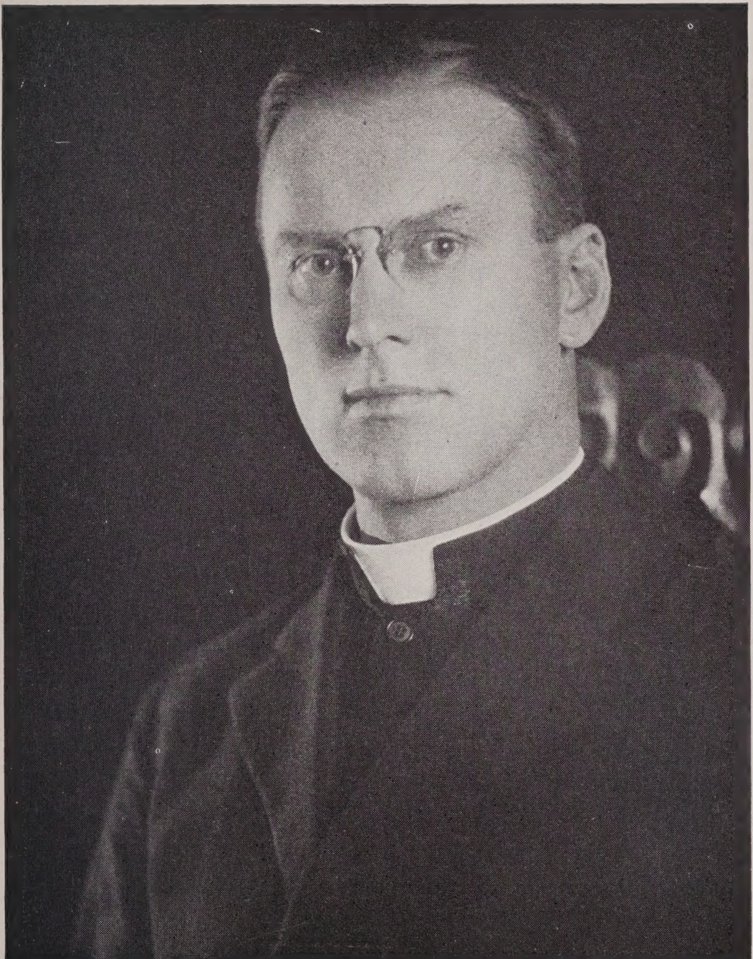
Herman Adelman, August, 1924.
Joseph Keller.
Henry J. Nelles, until August, 1925.
Bernard Adelman, August, 1924.
Francis J. Marshall, August, 1925.

Father Francis X. Marshall, S.J.

Father Joseph A. Keller, S.J.

Assistants

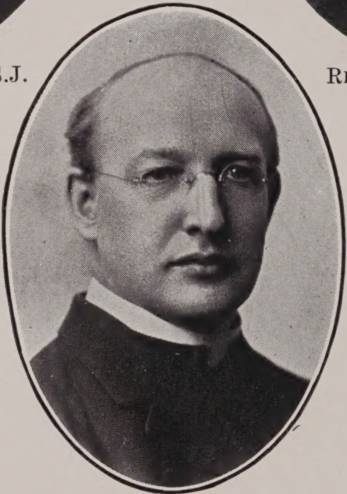
Rev. Herman J. Adelman, S.J.
Moderator of the Young Men's Sodality



Rev. Frederick W. Boehm, S.J.
Moderator of the Young Ladies' Sodality

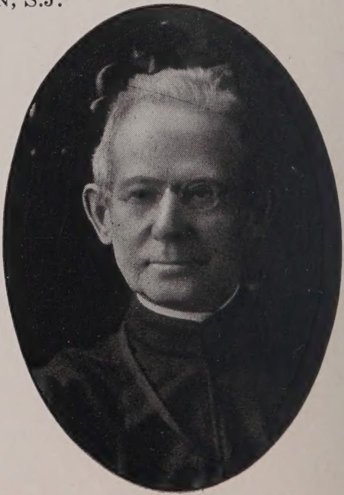
Rev. Henry J. Nelles, S.J.

Rev. Joseph Kirchmyer, S.J.

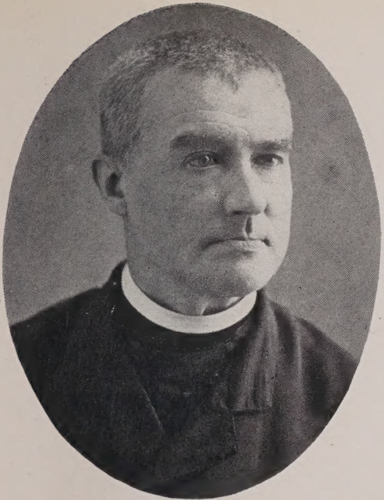


Rev. Bernard Pohlman, S.J.

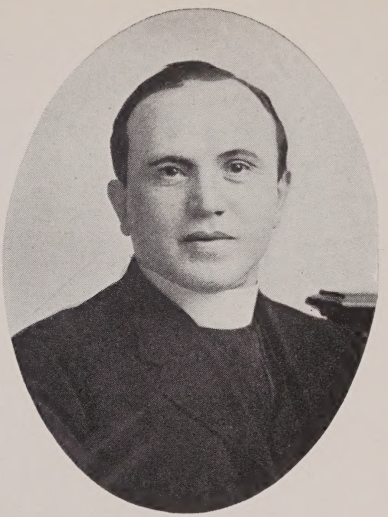
Rev. Peter Schweitzer, S.J.



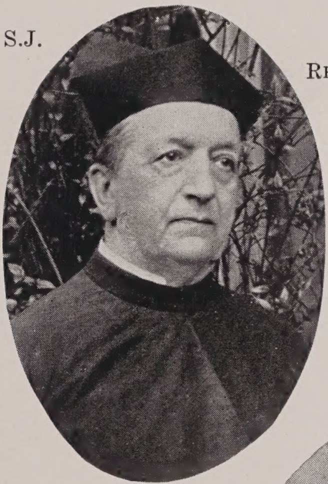
Rev. John P. Schleuter. S.J.



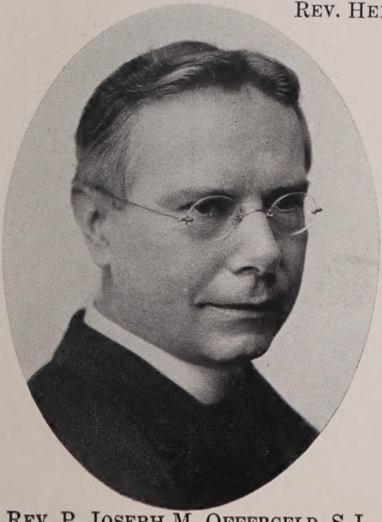
Rev. P. Joseph Krieg, S.J.



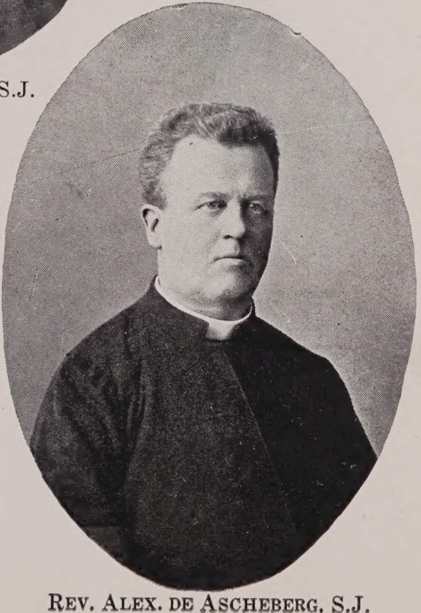
Rev. Robert T. Swickerath, S.J.



Rev. Henry Geron,S.J.



Rev. P. Joseph M. Offergeld, S.J.



Rev. Alex. de Ascheberg, S.J.

Young Men of the Parish Who Have Become Members of Religious Orders or Secular Priests

Society of Jesus

Rev. Francis B. Goeding
Rev. Stanislaus Bosvin
Rev. George Burkhardt
Rev. Francis Tondorf
Rev. George Krim
Rev. Henry Wessling
Rev. Henry Brock
Rev. John Jacobs
Rev. Fred W. Boehm
Rev. Attilio Raines
Rev. Ferdinand Haberstroh
Rev. Aloysius Langguth
Rev. Carol L. Bernhardt
Rev. Joseph Krim
Rev. Francis Krim
Rev. Francis Loeffler
Rev. Anthony Ecker
Rev. Leopold Ecker

Other Religious Orders

Rev. George B. Hasenfuss, O.P.
Rev. Dominic Vollmar, O.S.B.
Rev. Christopher Berlo, C.P.

Secular Priests

Rev. Leo Knapp, D.C.L.
Rev. Andrew Haberstroh
Rev. Father Danner
Rev. Waldo C. Hasenfuss

Brothers in Religious Orders

Brother Joseph Maichen, S.J.
Brother Anton Scherf, S.J.
Brother Emil Bludau, S.J.
Brother Charles Hillig, S.J.
Brother Joseph Kraft, S.J.
Brother Wendelin Waible, S.J.
Brother Seraphin Wolfert, C.SS.R.
Brother Paul Wessling, S.M.

Young Ladies of Holy Trinity Parish Who Joined Religious Orders

Sisters of St. Francis

Mother House, Glenriddle, Pa.

Sr. M. Anatolia	Rose Bisch
Sr. M. Rosamila	Amelia Neyer
Sr. M. Nazarene	Christina Doemling
Sr. M. Lorenzo	Josephine Plageman
Sr. M. Ernesta	Catherine Berlo
Sr. M. Nathaniel	Catherine Bernhard
Sr. M. Permina	Elizabeth Bernhard
Sr. M. Vincent	Anna Baier
Sr. M. Giovanni	Rose Baier
Sr. M. Oliveria	Olga Hovestadt
Sr. M. Adria	Regina Martus
Sr. M. Albertina	Teresa Doesch
Sr. M. Casimir	Mary Doesch
Sr. M. Junilla	Mary Kennedy
Sr. M. Veronica	Rose Stephan
Sr. M. Francis	Marie Stephan
Sr. M. Angelita	Mary Britton
Sr. M. Glaphyra	Mary Rupender
Sr. M. Martha	Catherine Haberstroh
Sr. M. Franciscetta	Emma Boehm, R.I.P.
Sr. M. Agnela	Sophie Schrepher, R.I.P.
Sr. M. Severinus	Mary Goldbach, R.I.P.
Postulant	Mary Mullen

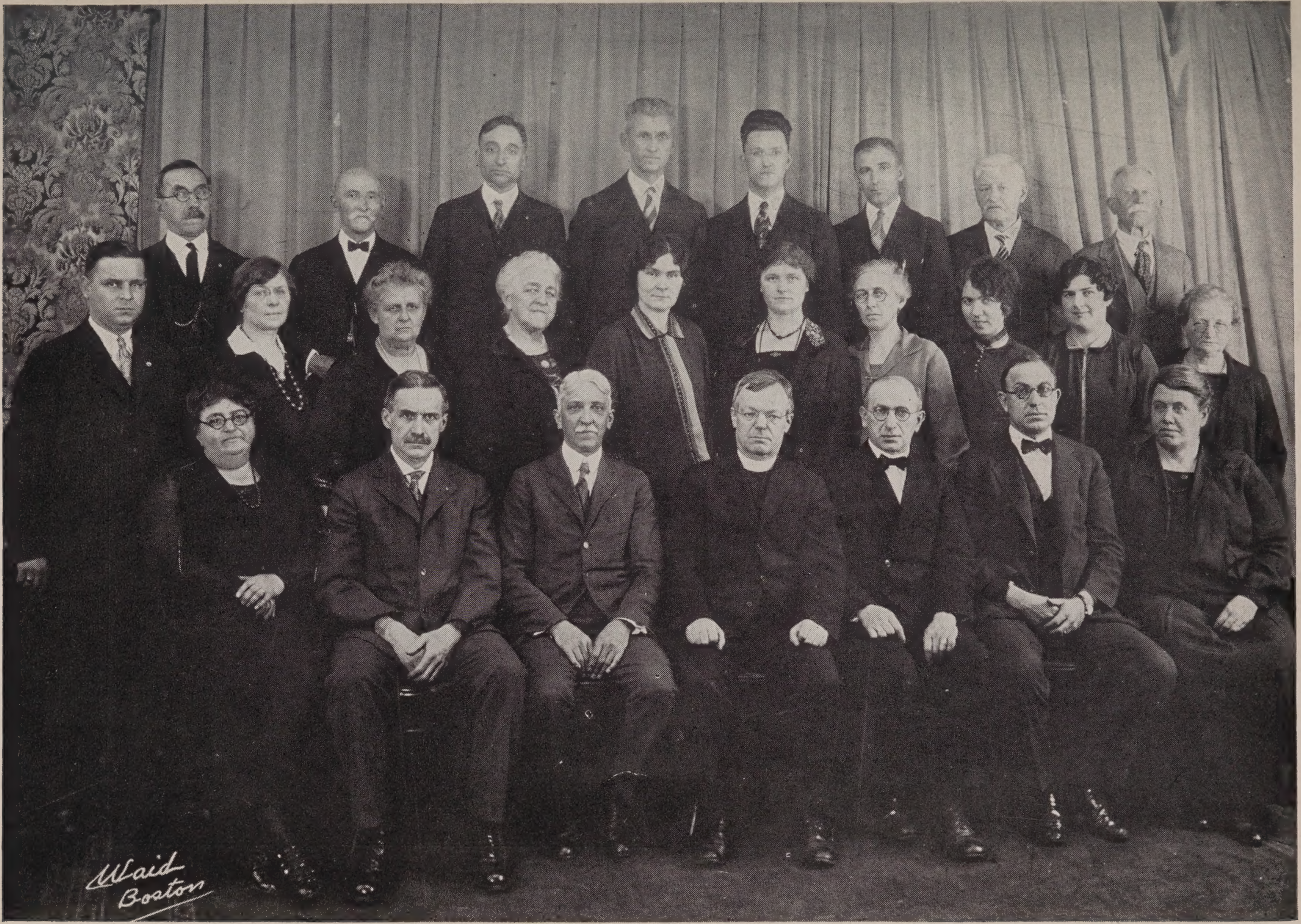
Sisters of Notre Dame (Namur)

Mother House at Cincinnati, Ohio, and Waltham, Mass.

Sr. Joseph Agnes	Miss Heyl, R.I.P.
Sr. Regina	Johanna Verhamper, R.I.P.
Sr. Aloysia, S. H.	Bertha Wiest, R.I.P.
Sr. Theresa of the B. S.	Mary Miller, R.I.P.
Sr. Agnes of the S. H.	Emma Ecker, R.I.P.
Sr. Mary Anthony	M. Jose. Kraft, R.I.P.
Sr. Josephine of the S. H.	Name not known, R.I.P.
Sr. Marie Johanna	Emelia Faulstich, R.I.P.

A Day of Rest in Caledonia Grove, 1906

Graduates of Home School, 1909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